

BAYAANUL QUR'AN

URDU TRANSLATION IN ROMAN SCRIPT
WITH transliteration & ARABIC TEXT



HISSA DUWWAM



Tarjuma wa Mukhtasar Tasfeer
Ta'aruf-e-Qur'an

DR. ISRAR AHMED



SURAH AAL-E-IMRAN

3

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillaahir-Rahmaanir-Rabiim.

BAYAANUL QUR'AN HISSA DUWAM

ARZ-E-MURATTIB

“*Bayaanul Qur'an*” ke qaare'in is amar se waqif hain ke ye tafseeri kawish Muhtaram Dr. Israar Ahmed رحمہ اللہ ki tasneef ya taleef nahi hai, balke aanjanab ke shahra-e-afaaq daura-e-tarjuma-e-Qur'an ko tarteeb wa tasweed ke marahil se guzaar kar juz'an juz'an kitaabi surat mein pesh kiya jaaraha hai. November 2008 mein *Bayaanul Qur'an* (Hissa Awwal) tab'a hokar aayi to ise ilmi halqon mein bahut pazeerayi haasil hui aur iske teen edition haathon haath farokht hogaye. Hissa awwal ke manzar-e-aam par aane ke saath hi hissa duwam ki isha'at ka taqaza aur mutaleba zor pakadne laga. Inhi dinon District Jinnah Public School, Mandi Bahaouddin ke Principal Lieutenant Kernel (؎) Aashiq Hussain Sahab (*Education Cover*) ne muhtaram Dr. Sahab رحمہ اللہ se mulaqat kar ke “*Bayaanul Qur'an*” ki tarteeb wa tasweed ke kaam mein mu'awinat ki peshkash ki. Is peshkash ki haisiyat bilashuba tayeed gaibi ki thi. Muhtaram Kernel Sahab ne khaalistan razaa-e-ilaahi ke husool ki khatir dawat-e-Qur'ani ki nashr-o-isha'at ke is kaam mein kama-haqq, mu'awinat farmayi. Allah Ta'ala inhein dunya-o-aakhirat mein iski bharpoor jaza ataa farmaye.

Muhtaram Dr. Israar Ahmed رحمہ اللہ ki shadeed khuwahish thi ke kitaab jald zewar-e-taba'a se aaraasta hon. Chunache Raaqim Al-huroof se gahe-ba-gahe iski pesh raft ke baare mein istafsaar farmate rehte. Inteqal se ek roz qabl bhi is ke press bhijwaye jaane ka daryaft farmaya. Muhtaram Dr. Sahab رحمہ اللہ aaj hamare darmiyaan maujood nahi hain, lekin aap رحمہ اللہ intehayi khush qismat hain ke apni hayaat-e-musta'ar Qur'an Hakeem ke uloom wa mu'arif ki nashr-o-isha'at mein guzaar gaye. Aap رحمہ اللہ ke haathon daawat raj'uu Illal-Qur'an ka lagaya hua pauda aap رحمہ اللہ ki zindagi mein hi ek tanawar darkht ban chuka tha, jo ab sadqa-e-jariya ki surat ikhtiyaar kar chuka hai aur iske burg-o-baar se ek aalim mustafeed wa mustafeez horaha hai. Muhtaram Dr. Sahab رحمہ اللہ yaqeenan apne hisse ka kaam kargaye, lekin is ziman mein hammein apne hisse ka kaam karte rehna hai. Muhtaram Dr. Sahab رحمہ اللہ ne *Bayaanul Qur'an* (Hissa Awwal) ke taba'a-e-saani ke mauqe par apni “taqdeem” mein tehreer farmaya tha:

“Is jild mein abhi sirf Suratul Fateha aur Suratul Baqarah ki tarjumanii hui hai, goya ke abhi pahaad aisa bhaari kaam baaqi hai. Taaham Allah Ta’ala ke fazl-o-karam se tawwaq’a hai ke jaise us ne, mere kisi iraade ya mansuba bandi ke baghair aur meri khaalis la-ilmi mein pesh-e-nazar jild shaa’e karadi, waise hi baaqi bhi shaa’a karadega. Khuwah khud meri is dunya se daar-e-aakhirat ki jaanib rawangi ke baad hi sahi”.

Bayaanul Qur'an (Hissa Duwam) Surat “Aal-e-Imran” Suratun-Nisa aur Suratul Ma'idah ki tarjumanii par mushtamil hai. Allah Ta’ala is khidmat-e-Qur'ani ko sharf-e-qubool ataa farmakar ise hamare liye duniyawi wa ukharwi fauz wa falah ka ba'is banaye aur hammein wo himmat-o-isteqamat ataa farmaye jo is azeem kaam ki takmeel ke liye darkaar hai. Ameen!

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18 May 2010

BAYAANUL QUR'AN

SURAH AAL-E-IMRAAN

(3)

SURAH AAL-E-IMRAN

TAMHEED KALIMAAT

Qur'an Hakeem ke aghaaz mein waaq'e Makki aur Madni suraton ke pehle group mein Madni suraton ke jo do jode aaye hain, in mein se pehle jode ki pehli surat "Suratul Baqarah" ke tarjume aur mukhtesar tashreeh ki hum takmeel kar chuke hain, aur ab hammein is jode ki dusri surat "Aal-e-Imran" ka muta'ala karna hai. Ye baat pehle bayaan ho chuki hai ke do cheezon ke mabeen joda hone ki nisbat ye hain ke in donon cheezon mein gehri mushabihat bhi ho lekin kuch farq bhi ho, aur ye farq aisa ho jo ek dusre ke liye takmeeli (*complementary*) nau'i'yat ka ho, yani ek dusre se milkar maqsad ki takmeel hoti ho. Ye nisbat-e-zauji'at ki haqeeqat hai.

Suratul Baqarah aur Surah Aal-e-Imran mein mushabihat ke numaya pehlu ye hain ke donon huroof-e-maqatta'at [آل] "*Aleef Laam Meem*" se shuru hoti hain. Donon ke aghaaz mein Qur'an Majeed ki azmath ka bayaan hai. Agarche Surah Aal-e-Imran mein iske saath hi Taurat aur Injeel ka bayaan bhi hai. Phir ye ke donon ke ikhtetaam par badi azeem aayaat aayi hain. Suratul Baqarah ke ikhtetaam par warid aayaat hum padh chuke hain. Iski aakhri aayat ko Qur'an Hakeem ki azeem tareen duaon mein se shumaar kiya jaskta hai : [رَبَّنَا لَا تُؤَاخِذْنَا إِنْ كُنَّا مُّذْنِبِينَ أَوْ أخطَاْنَا] *Rabbanaa laa tu-'aa-khiznaaa 'in-nasiinaaa 'aw 'akhta'-naa*. Surah Aal-e-Imran ke aakhri ruku mein bhi ek nihayat jaam'e dua aayi hai jo teen chaar ayaaton mein phaili hui hai. Phir jaise mai ne aapko bataya, Suratul Baqarah bhi Suratul Ummateen hai, do ummaton se khitaab aur guftagu kar rahi hai, aur yahi mu'amla Surah Aal-e-Imran ka bhi hai. Farq ye hai ke Suratul Baqarah mein zyada guftagu Yahood ke baare mein hai aur Surah Aal-e-Imran mein Nasaraa ke baare mein. To goya is tarah ahl-e-kitaab se guftagu ki takmeel horahi hai. Ahl-e-kitaab se "Yahood" ahemtar tabqa tha aur deeni etebaar se inki ahmiyat zyada thi, khuwah tedaad mein wo kam the aur kam hain. Dusra tabqa Esaiyon ka hai, jin ka tazkera Suratul Baqarah mein bahut kam aaya hai, lekin Surah Aal-e-Imran mein zyada khitaab un se hai. Phir jaise Suratul Baqarah ke do taqreeban masawi hisse hain, pehla nisf (18) atharah rukuaon aur 152

aayaat par mushtamil hai aur nisf-e-saani 22 rukuaon lekin 134 aayaat par mushtamil hai, wohi kaifiyat Surah Aal-e-Imran mein batamaam-o-kamaal milti hai. Surah Aal-e-Imran ke bhi do hisse hain, jo bahut masawi hain. Iske kul 20 ruku hain, 10 ruku nisf-e-awwal mein hain aur 10 ruku hi nisf-e-saani mein. Pehle 10 rukuaon mein 101 aayaat aur dusre 10 rukuaon mein 99 aayaat hain. Yani sirf ek aayat ka farq hai. Phir jaise Suratul Baqarah mein nisf-e-awwal ke teen hisse hain waise hi yahan bhi nisf-e-awwal ke teen hisse hain, lekin yahan taqseem rukuaon ke etebaar se nahi balke aayaat ke etebaar se hai. Is surah-e-mubarka ki ibtedayi 32 aayaat isi tarah tamheedi kalaam par mushtamil hain jaise Suratul Baqarah ke ibtedayi chaar ruku hain. Suratul Baqarah mein ro-e-sukhan ibteda hi se Yahood ki taraf hogaya hai, jabke yahan ro-e-sukhan ibteda hi se Nasara ki taraf hai.

Ibtedayi 32 aayaat ke baad 31 aayaat mein khaas taur par Nasara se baraah-e-raast khitaab hai. Hazrat Esa (عليه السلام) ki wiladat kin halaat mein hui, unka muqaam aur martaba kya tha, inki assal haisiyat kya thi, aur phir ye ke in ke saath kya mu'amlahua, is hisse mein ye mazameen shaamil hain. Is Surah-e-Mubarka ka aksar-o-beshtar hissa 3 hijri mein Gazwah-e-Uhud ke baad naazil hua hai, lekin 31 aayaat par mushtamil ye hissa 9 hijri mein naazil hua. "Najran" arab ke janoob mein Yemen ke jaanib ek basti thi aur wahan Esaayi abaad the. Wahan ke Esaayion ke sardar aur paadri koi sattu (70) aadmiyon ka ek wafad lekar Rasool Allah (ﷺ) ki khidmat mein ye baat samajhne samjhaane ke liye ke Aap (ﷺ) kis baat ki daawat de rahe hain, Madina Munawara haazir hue aur wo log kayi din wahan muqeem rahe. Inhone baat poori tarah samajh bhi li aur khamosh bhi hogaye, lekin phir bhi baat nahi maane to Anhuzaar (عليه السلام) ne inhein mubahale ki daawat di, lekin wo is challenge ko qubool kiye baghair wahan se chale gaye. Inhone Rasool (ﷺ) ki daawat ki shiddat ke saath tardeed nahi ki aur ise qubool bhi nhi kiya. Surah Aal-e-Imran ki ye 31 aayat Najran ke Esaayion se khitaab ke taur par naazil hui. Suratul Baqarah ke baare mein ek baat bayaan hone se reh gayi thi ke iske ruku 38 ki aayaat jin mein sood se mutaliq aakhri ehkaam hain, ye bhi taqreeban 9 hijri mein naazil hui hain. Goya mushabihat ka ye pehlu bhi donon suraton mein maujood hai. Suratul Baqarah ka aksar-o-beshtar hissa, agarche Gazwah-e-Badar se qabl naazil hua, lekin iski kuch aayaat 9 hijri mein naazil hui. Isi tarah Surah Aal-e-Imran ka aksar-o-beshtar hissa, agarche Gazwah-e-Uhud ke baad 3 hijri mein naazil hua, lekin Najran ke Esaayion se khitaab ke ziman mein aayaat

9 hijri mein naazil hui. Phir jaise Suratul Baqarah ke nisf-e-awwal ke aakhri hisse (15, 16, 17, 18 ruku) mein Hazrat Ibrahim عليه السلام aur Khana-e-Kaaba ka zikr tha isi tarah se ye baat aapko yahan bhi milegi. Yahan bhi ahl-e-kitaab ko isi andaaz mein daawat di gayi hai jaise Suratul Baqarah ke (16) saulwe ruku mein di gayi hai. Surah Aal-e-Imran ke nisf-e-awwal ka ye teesra hissa 138 aayaat par mushtamil hai, jo bahut ahem aur jaame aayaat hain.

Suratul Baqarah aur Surah Aal-e-Imran donon ke nisf-e-saani ka aghaaz [يَا أَيُّهَا الَّذِينَ آمَنُوا] *Yaaa-'ayyuhallaziina 'aamanuu*, ke alfaaz se hota hai. Jaise Suratul Baqarah ke (19) uneeswein ruku se nisf-e-saani ka aghaaz hota hai: [يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ] *Yaaa-'ayyuhallaziina 'aa-manusta-'iinuun bis-Sabri was-Sa-laah; 'innallaaha ma-'as-sabiriin*. Isi tarah Surah Aal-e-Imran ke (11) giyarwein ruku se is ke nisf-e-saani ka aghaaz hota hai: [يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ] *Yaaa-'ayyuhallaziina 'aa-manut-taquullaaha haqqa tuqaa-tihii wa laa tamuutunna 'illaa wa 'antum-Muslimuun*. Surah Aal-e-Imran ka nisf-e-saani dus rukuaon par mushtamil hai aur inki taqseem amoodi hai, ufqi nahi hai. Pehle do rukuaon mein khitaab zyadatar musalmaanon se hai, phir agarche ro-e-sukhan ahl-e-kitaab ki taraf bhi hai. Is ke baad musasil cheh ruku Gazwah-e-Uhud ke halaat par mushtamil hain. Yani is ziman mein jo masa'il saamne aaye in par tabserah, musalmaanon se jo ghaltiyan hui in par girافت aur aindah ke liye hidayaat. Ye taqreeban 60 aayaat hain jo cheh rukuaon par phaili hui hain.

Ye goya “Gazwah-e-Uhud” ke unwaan se Qur'an Majeed ka ek mustaqil baab (chapter) hai. Lekin Qur'an mein is tarah se abwaab nahi banaye gaye hain, balke iski suratein hain. Jaisa ke ibteda mein “Ta'ruf-e-Qur'an” ke ziman mein arz kiya jaa chuka hai, Qur'an khutbat-e-ilaahiya ka majmu'a hai. Ek khutba naazil horaha hai aur iske andar mukhtaleef muzameen bayaan ho rahe hain, lekin in mein ek rabt aur tarteef hai. Ab tak is rabt aur tarteef par tawajah kam hui hai, lekin is daur mein Qur'an Hakeem ke ilm-o-mu'arifat ka ye pehlu zyada numayan hua hai ke is mein bada nazam hai, iske andar tanzeem hai, is mein aayaat ka appas mein rabt hai, suraton ka suraton se rabt hai. Ye aise hi berabt aur alaltap kalaam nahi hai.

Is Surah-e-Mubarka ke aakhri do ruku bahut ahem hain. In mein se bhi aakhri ruku to bahut hi jaame hai. Is mein wo azeem dua bhi aayi hai jiska zikr mai ne abhi kiya, aur falsafa-e-imaan ke baare mein

ahem tareen behes is muqaam par aayi hai. Aur is se pehle ka ruku yani 19 aneeswan ruku bhi bade jaame mazameen par mushtamil hai aur is mein darhaqeeqat poori Surah-e-Mubarka ke mazameen ko *sum-up* kiya gaya hai.

In donon suraton ke mabeen nisbat-e-zauji'at ke hawale se aap dekhenge ke baaz muqamaat par to alfaaz bhi wohi aarahe hain, wohi andaaz hai. Jaise Suratul Baqarah ki aayat 136 mein farmaya gaya: “(Ae musalmaano!) *tum kaho hum imaan rakhte hain Allah par aur jo kuch hum par naazil kiya gaya aur jo kuch Ibrahim ؑ aur Isma'il ؑ aur Is'haq ؑ aur Yaqoob ؑ aur aulaad-e-Yaqoob par kiya gaya*”. Bilkul yahi mazmoon Surah Aal-e-Imran ki aayat 84 mein aaya hai. Hazrat Ibrahim ؑ ka zikr bhi donon suraton mein milta hai. Yahood ke baare mein [ضَرَبَتْ عَلَيْهِمُ الدَّلَّةُ وَالسَّكَنَةُ] *zuribat 'alayhimuz-zillatu wal-mas-kanah;* waali aayat Surah Aal-e-Imran mein bhi hai, zara tarteeb ka farq hai. (Qur'an Majeed mein aise muqamaat “muttेशhaba” kehlaate hain aur ye huffaaz ke liye mushkil tareen muqaam hote hain ke tezi aur rawani mein wo is se mushaba dusre muqaam par muntaqil hojaate hain.) In donon suraton ke mazameen ke andar aapko itni gehri munasibat nazar aayegi jisko mai ne zauji'at se tashbiha di hai. Zahir baat hai ke har haiwaan ka joda jo hota hai wo taqreeban 90 nauwe fi-sad to ek dusre se mushabe hota hai lekin is mein koi 10 dus fi-sad ka farq bhi hota hai, aur wo farq bhi aisa hota hai ke donon ke jaame hone se kisi maqsad ki takmeel horahi hoti hai. Jaisa ke aapko maloom hai, mard aur aurat ek dusre se mushaba hain, lekin genes ke etebaar se mard aur aurat ke jism mein farq hai. Albatta donon ke milaap se maqsad-e-tanasal yani paidai'sh-e-aulaad aur afzai'sh-e-nasal haasil horaha hai, jo ektarfa taur par haasil nahi hosakta. Ye nisbat-e-zauji'at Qur'an Majeed ki suraton mein aksar-o-beshtar batamaam-o-kamaal maujood hai. Albatta is ziman mein gehre tadabbur ki zaroorat hai. Qur'an mein gaur-o-fikar kiya jaaye, soch bichaar kiya jaaye to phir is nazm-e-Qur'an ke hawale se izaafi maane, izaafi ilm, izaafi mu'arifat aur izaafi hikmat ke khazane khilte hain. Mai Suratul Baqarah ki tamheed mein ye bataa chuka hoon ke Nabi Akram ﷺ ne in donon suraton الزُّهْرَاوِينَ *Azzabrawayn*, ka naam diya hai, yani do nihayat taabnaak aur roshan suratein. Jaise Qur'an Majeed ki aakhri do suraton Suratul Falaq aur Suratun Naas ko الْمُعَوِّذَتَيْنِ *Al-mu'awwazatayn*, ka naam diya gaya hai isi tarah Qur'an Hakeem ke aghaaz mein waarid in donon suraton ko الزُّهْرَاوِينَ *Azzabrawayn*, ka naam diya gaya hai.

أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Aa'uzubillaahi minnash shaitaanir rajiim.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Bismillaahir-Rahmaanir-Rahiim.

AAYAAT 1 TO 9

الْحَمْدُ لِلّٰهِ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
وَأَنزَلَ التَّوْرَةَ ۚ وَالْإِنْجِيلَ ۚ مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ ۚ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ
اللّٰهِ لَهُمْ عَذَابٌ شَدِيدٌ ۚ وَاللّٰهُ عَزِيزٌ ذُو انتِقَامٍ ۚ إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي
السَّمَاءِ ۚ هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ۚ هُوَ
الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَبِهَاتٌ ۚ فَأَمَّا الَّذِينَ
فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۚ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا
اللّٰهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ۚ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ۚ
رَبَّنَا لَا تَجْعَلْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهْبَ لَنَا مِن لَّدُنكَ رَحْمَةً ۚ إِنَّكَ أَنْتَ الْوَهَّابُ ۝
رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ ۚ إِنَّ اللَّهَ لَا يُخْلِفُ الْوَعْدَ ۚ

1. 'Alif-Laaam-Miiim.
2. 'Allaahu laaa 'ilaaha 'illaa Huwal-Hayyul-Qayyuum.
3. Nazzala 'alaykal-Kitaaba bil-Haqqi musaddiqal-limaa bayna yadayhi wa 'anzalat-Taw-raata wal-'Injiil.
4. Min-qablu Hudal-linnaasi wa 'anzalal-Furqaan. 'Innal-laziina kafaruu bi- 'aayaatil - laahi lahum 'azaabun-shadiid: wallaahu 'Aziizun-Zuntiqaam.
5. 'Innaallaaha laa yakh-faa 'alayhi shay-'un-fil-'arzi wa laa fis-samaaa'.
6. Huwallazii yusaaw-wirukum fil-'ar'haami kayfa yashaaa'. Laaa 'ilaaha 'illaa Huwal-'Aziizul-Hakiim.
7. Huwallaziii' anzala 'alaykal-Kitaaba minhu aayaatum-Muhkamaatun hunna 'Ummul-Kitaabi wa 'ukharu Mutashaabihaat. Fa-'ammal-laziina fii quluubihim zay-gun-fayattaabi-'uuna maa tashaabaha minhub tigaaa-'al-fitnati-wabtigaaa-'a ta'-wiilih. Wa maa ya'-lamu ta'-wiilahuuu 'illallaah. War-Raasikhuuma fil-'ilmi yaquu-luuna 'indi Rabbinaa: wa maa yazzakkaru 'illaaa 'ulul-'albaab.

8. *Rabbanaa laa tuzig quluu-banaa ba'-da 'iz hadaytanaa wa hab lanaa milladunka rah-mah; 'innaka 'Antal-Wah-haab.*

9. *Rabbanaaa 'innakajaami-'unnaasili-Yawmil-laa raybafih:'innallaaha laa yukh-liful-mii-'aad.* (Section 2)

AAAYAT - 1

"Aleef- Laam Meem".

آل

Ye hurf-e-maqta'at hain jinke baare mein ajmali guftagu hum Suratul Baqarah ke aghaaz mein kar chuke hain.

AAAYAT - 2

'Allaahu laaa 'ilaaha 'illaa Huwal-Hayyul-Qayyum. اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

Tarjuma: *"Allah wo ma'bood-e-barhaq hai jis ke siwa koi aala nahi, wo zinda hai, sab ka qaa'em rakhne waala hai".*

Ye alfaaz Suratul Baqarah mein Aayatul Kursi ke aghaaz mein aachuke hain. Ek hadees mein aata hai ke Allah Ta'ala ka ek ism-e-aazam hai, jiske hawale se agar Allah se koi dua maangi jaaye to wo zaroor qubool hoti hai. Ye teen suraton Al-Baqarah, Aal-e-Imran aur Taha mein hai¹.

Anhuzoor ﷺ ne ta'yyun ke saath nahi bataya ke wo ism-e-aazam kaunsa hai, albattha kuch ishaare kiye hain. Jaise Ramzanul Mubarak ki ek shab *"Lailatul Qadr"* jo hazaar mahinon se afzal hai, is ke baare mein ta'yyun ke saath nahi bataya ke wo kaunsi hai, balke farmaya: *(فَالْتَمِسُوْهَا فِي الْعَشْرِ الْاَوَّلِ فِي الْوَيْلِ)*² *Faltamisuuha fil 'ashril awakhiri fil witri, "Ise aakhri ashre ki taaq raaton mein talaash karo"*. Ta'ake zyada tauq-o-shauq ka mu'amlala ho. Isi tarah ism-e-aazam ke baare mein Aap ﷺ ne isharaat farmaye hain. Aap ﷺ ne farmaya ke ye teen suraton Suratul Baqarah, Surah Aal-e-Imran aur Sureh Taha mein hai. In teen suraton mein jo alfaaz mushtarik hain wo *(الْحَيُّ الْقَيُّومُ)* *Al-Hayyul Qayyum*, hain. Suratul Baqarah mein ye alfaaz Aayatul Kursi mein aaye hain, Surah Aal-e-Imran mein yahan dusri aayat mein aur Sureh Taha ki aayat 111 mein maujood hain.

1. Sunan Ibn-e-Majah, Kitaabud dua'a, Baab Ismallahul Aazam.

2. Sahih Al-Bukhari, Kitaab Salaatut Taraweeh, Baab Al-Tamaas Lailatul Qadr fi Al-Saba'a al-awakhir - wa Sahih Muslim, Kitaabus Siyaam, Baab Fazal Lailatul Qadr.

AAAYAT - 3

Nazzala 'alaykal-Kitaaba bil-Haqqi

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ

Tarjuma: “*Us ne naazil farmayi hai Aap par (ae Nabi ﷺ) ye kitaab haq ke saath*”.

Us Allah ne jis ke siwa koi ma'bood nahi, jo (الْحَيُّ الْقَيُّومُ) *Al-Hayyul Qayyum*, hai. Is mein is kalaam ki azmath ki taraf ishara horaha hai ke jaan lo ye kalaam kis ka hai, kis ne utaara hai, aur yahan note kijiye lafz نَزَّلَ *nazzala* aaya hai, اَنْزَلَ *anzala* nahi aaya.

musaddiqal-limaa bayna yadayhi

مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ

Tarjuma: “*Ye tasdeeq karte hue aayi hai us ki jo iske saamne maujood hai*”

Yani Taurat aur Injeel ki jo is se pehle naazil ho chuki hain. Qur'an Hakeem sabeqa kutb-e-samawiya ki do etebaraat se tasdeeq karta hai. Ek ye ke wo Allah ki kitaabein thi jin mein tahreef hogayi. Dusre ye Qur'an aur Muhammad ﷺ in peshen-goyiyon ka misdaq bankar aaye hain jo un kitaabon mein maujood thi.

wa'anzalat-Taw-raata wal-'Injiil.

وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ

Tarjuma: “*Aur us ne Taurat aur Injeel naazil farmayi thi*”.

AAAYAT - 4

Min-qablu Hudal-linnaasi

مِنْ قَبْلِ هُدًى لِّلنَّاسِ

Tarjuma: “*Is se pehle logaon ki hidayat ke liye*”

wa 'anzalal-Furqaan.

وَأَنْزَلَ الْفُرْقَانَ

Tarjuma: “*Aur Allah ne Furqan utaara*”.

“*Furqan*” ka misdaq Qur'an Majeed bhi hai, Taurat bhi hai aur mu'ajizaat bhi hain. Suratul Anfaal mein “*Yaumul Furqan*” Gazwah-e-Badar ke din ko kaha gaya hai. Har wo shaye jo haq ko bilkul mubaran karde aur haq wa baatil ke mabeen imtiyaz paida karde wo *Furqan* hai.

'Innal-laziina kafaruu bi- 'aayaatil
— *laahi lahum 'azaabun-shadiid:* إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ

Tarjuma: “*Beshak jin logaon ne Allah ki aayaat ka inkaar kiya inke liye sakht azaab hai*”.

Yahan ab tehdeed aur dhamki ka andaz hai ke is Qur'an ka mu'amlā dūnya ki dusri kitaabon ki tarah na samjho ke maanliya tab bhi koi harj nahi, na maana tab bhi koi harj nahi. Agar padhne par tabi'at raghib hui to bhi koi baat nahi, tabi'at raghib nahi hai to mat padho, koi ilzaam nahi. Ye kitaab waisi nahi hai, balke ye wo kitaab hai ke jo is par Imaan nahi layenge to inke liye bahut sakht saza hogi.

wallaahu 'Aziizun-Zuntigaam.

وَاللّٰهُ عَزِيزٌ ذُوْاٰنْتِقَامٍ ۝

Tarjuma: “*Aur Allah Ta’ala zabardast hai, inteqaam lene waala hai*”.

Ye lafz is etebaar se bahut ahem hai ke Allah Ta’ala beshak Raouf hai, Raheem hai, Shafeeq hai, Ghafoor hai, Sattar hai, lekin saath hi (عَزِيزٌ ذُوْاٰنْتِقَامٍ) 'Aziizun zu'aantigaam, bhi hai (شَدِيدُ الْعِقَابِ) Shadiidul Tqaab, bhi hai. Allah Ta’ala ki ye donon shanein qalb-o-zehen mein rehni chaahiye.

AAYAT - 5

إِنَّ اللّٰهَ لَا يَخْفٰى عَلَيْهِ شَيْءٌ فِى الْاَرْضِ شَىْءٌ فِى الْاَرْضِ
'un-fil-'arzi wa laa fis-samaaa'. وَلَا فِى السَّمٰوٰتِ ۝

Tarjuma: “*Yaqeenan Allah par koi shaye bhi makhfi nahi hai, na asmaan mein na zameen mein*”.

AAYAT - 6

هُوَ الَّذِى يُصَوِّرُكُمْ فِى الْاَرْحَامِ كَيْفَ يَشَآءُ ۝
'ar'haami kayfa yashaaa'

Tarjuma: “*Wohi hai jo tumhari surat giri karta hai (tumhari ma'aon ke rehmon mein jis tarah chaahata hai)*”.

Pehli cheez Allah ke ilm se mutaliq thi aur ye Allah ki qudrat se mutaliq hai. Wohi hai jo tumhari naqsha kashi kardeta hai, surat bana deta hai tumhari ma'aon ke rehmon mein jaise chaahata hai. Kisi ke paas koi ekhtiyaar (Choice) nahi hai ke wo apna naqsha khud banaye.

Laaa 'ilaaha 'illaa Hurwal-'Aziizul-Hakiim. ۝ لَا إِلَٰهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ۝

Tarjuma: “*Us ke siwa koi ma'bood nahi, wo ghalib aur hakeem hai*”.

AAYAT - 7

Hurwallaziii' anzala 'alaykal-Kitaaba

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ

Tarjuma: "Wohi hai jis ne Aap ﷺ par ye kitaab naazil farmayi"

Kisi kisi jagah [نَزَّلَ] nazzala ke bajaye [أَنْزَلَ] anzala ka lafz bhi ajata hai, aur ye aahang (rhythm) ke etebaar se hota hai, kyun ke Qur'an Majeed ka apna malkuti ghana (Divine Music) hai, is mein agar aahang ke hawale se zaroorat ho to ye alfaaz ek dusre ki jagah aajate hain.

minhu aayaatum-Muhkamaatun hunna

'Ummul-Kitaabi

مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ

Tarjuma: "Is mein muhakkam aayaat hain aur wohi asal kitaab hain".

"Muhakkam" aur pukhta aayaat wo hain jinka mafhoom bilkul waazeh ho aur jinhein idhar se udhar karne ki koi gunja'ish na ho. Is kitaab ki jad, bunyaad aur asaas wohi hain.

wa 'ukharu Mutashaabihaat.

وَأُخَرُ مُتَشَابِهَاتٌ

Tarjuma: "Aur kuch dusri ayaatein aisi hain jo muttashiba hain".

Jinka haqeeqi aur sahi sahi mafhoom mu'ayyin karna bahut mushkil balke aam halaat mein namumkin hai. Iski tafseel ta'aruf-e-Qur'an ke ziman mein arz ki jaa chuki hai. Ayaatul ehkaam jitni bhi hain wo sab muhakkam hain, ke ye karo ya na karo, ye halaal hai ye haram! Jaisa ke hum ne Suratul Baqarah mein dekha ke baar baar (كُتِبَ عَلَيْكُمُ) kutiba 'alaykum, ke alfaaz aate rahe. Mai arz kar chuka hoon ke kitaab dar haqeeqat hai hi majmu'a-e-ehkaam. Lekin jin aayaat mein Allah Ta'ala ki zaat-o-sifaat ki behes hai inka faham asaan nahi hai. Allah ki zaat-o-sifaat ka hum kya tasawwur kar sakte hain? Allah ka haath, Allah ka chehra, Allah ki kursi, Allah ka arsh, inka hum kya tasawwur karenge? Isi tarah farishte aalim-e-ghaib ki shaye hain. Aalim-e-barzakh ki kya kaifiyat hai? Qabr mein kya hota hai? hum nahi samajh sakte. Aalim-e-aakhirat, jannat aur dozakh ki asal haqeeqatein hum nahi samajh sakte. Chunache hamari zahni satah ke qareeb laakar kuch baatein hammein batadi gayi hain ke (مَا لَا يُدْرِكُ كَلِمَةً لَا يُدْرِكُ كَلِمَةً) maa laa yudraku kulluhuu laa yutraku kulluhuu. Chunache inka ek ajmali tasawwur qaa'em hojaana chaahiye, iske baghair aadmi ka raasta seedha nahi rahega. Lekin inki tafaseel mein nahi jaana chaahiye. Dusre darje mein mai ne aapko bataya tha ke kuch tabi'aati muzahir (Physical Phenomena) bhi ek waqt tak aayaat-e-mutashabihat mein se rahe hain, lekin jaise jaise science ka ilm badhta chala jaaraha hai, rafta rafta inki haqeeqat se pardah uthta jaaraha hai aur ab bahut si cheezein muhakkam hokar hamare saamne

aarahi hain. Taham ab bhi baaz cheezein aisi hain jin ki haqeeqat se hum bekhabar hain. Jaise hum abhi tak nahi jaante ke saat asmaan se muraad kya hai? hamara yaqeen hai ke in sha allah wo waqt aayega ke insaan samajh lega ke haan yahi baat sahi thi aur yahi ta'beer sahi thi jo Qur'an ne bayaan ki thi.

Fa-'ammal-laziina fii quluubihim zay-gun- فَاَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ
fayattaabi-'uuna maa tashaabaha minhub مَا تَشَابَهَ مِنْهُ

Tarjuma: "To wo log jin ke dilaon mein kaji hoti hai wo peeche lagte hain in aayaat ke jo in mein se muttashiba hain".

btigaaa-'al-fitnati-

اِبْتِغَاءَ الْفِتْنَةِ

Tarjuma: "Fitne ki talaash mein".

Wo chaahte hain ke koi khaas nayi baat nikali jaaye ta'ake apni zahanat aur fitanat ka danka bajaya jasake ya koi fitna uthaya jaaye, koi fasaad paida kiya jaaye. Jinka apna zahen tedha ho chuka hai wo is tedhe zahen ke liye Qur'an se koi daleel chaahte hain. Chunache ab wo mutashabihat ke peeche padhte hain ke in mein se kisi ke mafhoom ko apne manpasand mafhoom ki taraf modh sakein. Ye is se fitna uthana chaahte hain.

wabtigaaa-'a ta'-wiilih.

وَابْتِغَاءَ تَأْوِيلِهِ

Tarjuma: "Aur inki haqeeqat wa mahiyat maloom karne ke liye".

Wo talaash karte hain ke in aayaat ki asal haqeeqat, asal mansha, aur asal muraad kya hai. Yani ye bhi hosakta hai ke kisi ka ilmi zauq hi aisa ho aur ye bhi hosakta hai ke ek shakhs ki fitrat mein kaji ho.

Wa maa ya'-lamu ta'-wiilahuuu 'illallaah.

وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ

Tarjuma: "Halanke inka haqeeqi mafhoom Allah ke siwa koi nahi jaanta".

War-Raasikhuuma fil-'ilmi

yaquu-luuna 'indi Rabbinaa: وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا

Tarjuma: "Aur jo log ilm mein raasikh hain wo yun kehte hain ke hum imaan laaye is kitaab par, ye kul ka kul hamare Rab ki taraf se hai".

Jin logaon ko rasukh fil-ilm haasil hogaya hai, jin ki jaddein ilm mein gehri hochuki hain inka tarz-e-amal ye hota hai ke jo baat saaf samajh mein aagayi hai is par amal karenge aur jo baat poori tarah samajh mein nahi aarahi hai iske liye intezaar karenge, lekin ye ajmali yaqeen rakhenge ke ye Allah ki kitaab hai.

wa maa yazzakkaru 'illaaa 'ulul-'albaab.

وَمَا يَذْكُرُ إِلَّا أُولُوا الْأَلْبَابِ

Tarjuma: "Aur ye nasihat haasil nahi karsakte magar wohi jo hoshmand hain".

Aur sab se badi hoshmandi ye hai ke insaan apni aqal ki hadood (limitations) ko jaan le ke meri aqal kahan tak jaasakti hai. Agar insaan ye nahi jaanta to phir wo oulal-albaab mein se nahi hai. Bilashuba aqal badi shaye hai. Lekin iski apni hadood hain. Ek had se aage aqal tajawiz nahi karsakti:

Guzar jaa aqal se aage ke ye noor

Chiraag-e-raah hai manzil nahi hai!

Yani manzil tak pahunchne waali shaye aqal nahi, balke qalb hai, lekin aqal bahr-e-haal ek roshni deti hai, haqeeqat ki taraf ishaare karti hai.

AAYAT - 8

*Rabbanaa laa tuzig quluu-banaa
ba'-da 'iz hadaytanaa*

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا

Tarjuma: “(Aur in oulal-albaab ka ye qaul hota hai) ae Rab hamare! hamare dilaon ko kaj na hone dijiyo iske baad ke Tu ne hammein hidayat dedi hai”

wa hab lanaa milladunka rah-mah;

وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً

Tarjuma: “Aur hammein to khaas Apne khazana-e-fazal se rehmat ataa farma”.

'innaka 'Antal-Wah-haab.

إِنَّكَ أَنْتَ الْوَهَّابُ

Tarjuma: “Yaqeenan Tu hi sab kuch dene waala hai”.

Hammein jo bhi milega teri hi baargah se milega. Tu hi fayaaaz-e-haqeeqi hai.

AAYAT - 9

*Rabbanaaa 'innaka jaami-'unnaasi
li-Yawmil-laa rayba fih:*

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ

Tarjuma: “Ae Rab hamare! Yaqeenan tu jama Karne waala hai logaon ko ek aise din ke liye jis (ke aane) mein koi shak nahi hai”.

innallaaha laa yukh-liful-mii-'aad. (Section 2)

إِنَّ اللَّهَ لَا يَخْلِفُ الْوَعْدَ

Tarjuma: “Yaqeenan Allah Ta'ala is waade ke khilaaf nahi karega”.

Allah Ta'ala apne waade ke khilaaf warzi nahi karta. Lehaza jo is ne bataya hai wo hokar rahega aur qayamat ka din aakar rahega.

AAYAAT 10 TO 20

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا ۖ وَأُولَٰئِكَ هُمْ وَقُودُ النَّارِ ۚ
كَذَٰبِ الْفِرْعَوْنَ ۖ وَالَّذِينَ مِنْ قَبْلِهِمْ ۖ كَذَّبُوا بِآيَاتِنَا ۖ فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۖ وَاللَّهُ شَدِيدُ
الْعِقَابِ ۖ قُلْ لِلَّذِينَ كَفَرُوا سَعْدٌ بَلْ يَرَوْنَ الْكَافِرِينَ إِلَىٰ جَهَنَّمَ ۖ وَيُسَّ السَّعْدُ ۖ قَدْ كَانَ
لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا ۖ فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ ۖ يَرَوْنَهُمْ مِثْلَيْهِمْ
الشَّهْوَتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرَ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ
الْمُسَوَّمَةِ وَالْأَنْعَامَ وَالْخَرْبَ ۖ ذَٰلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۖ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَبَٰثِ ۖ قُلْ
أَوْفَيْتُكُمْ بِحَيْثُ مِنَ ذَٰلِكُمْ ۖ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَزَاءٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِنَ اللَّهِ ۖ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ۖ الَّذِينَ يَقُولُونَ
رَبَّنَا إِنَّا أَمَتْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ۖ الضَّالِّينَ وَالضَّالِّاتِ وَالْمُتَفِئِينَ
وَالْمُسْتَغْفِرِينَ بِالسَّحَابِ ۖ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ وَالْمَلَكُ ۖ وَأُولُوا الْعِلْمِ قَالُوا
بِالْقِسْطِ ۖ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ۖ إِنَّ الَّذِينَ عِنْدَ اللَّهِ الْأَمْلُ ۖ وَمَا اخْتَلَفَ الَّذِينَ أَوْتُوا
الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْيًا بَيْنَهُمْ ۖ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ
الْحِسَابِ ۖ فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ ۖ وَقُلْ لِلَّذِينَ أَوْتُوا الْكِتَابَ
وَالْأَمْمَانَ أَسْلَمْتُمْ ۖ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا ۖ وَإِنْ تَوَلَّوْا فَإِنَبَا عَلَيْكَ الْبَلْعُ ۖ وَاللَّهُ
بَصِيرٌ بِالْعِبَادِ ۖ

10. 'Innal-lalaziina kafaruu lan-tug-niya 'anhum' am-waaluhum wa laaa 'awlaaduhum-minal-laahi shay-'aa: wa 'ulaaa-'ika hum waquudun-Naar.

11. Kada'-bi 'aali Fir-'awna waallaziina min-qablihim. Kaz-zabuu bi-'aayaatinaa, fa-'akha-zahumullaahu bi-zunuubihim: wallaahu Shadiidul-'iqaab.

12. Qul-lilaziina kafaruu sa-tuglabuuna wa tuhsharuuna 'ilaa Jahannam; wa bi'-sal-mi-haad!

13. Qad kaana lakum 'Aaya-tun-fii-fi-'ataynil-taqataa: fi-'atun-tuqaa-tilu fii Sabii-lil-laahi wa 'ukhbraa kaafiratuny-yaraw-nahum-mis-layhim ra'-yal-'ayn. Wallaahu yu-'ayyidu bi-nasribii many-ya-shaaa'. 'Inna fii zaalika la-'ib-ratal-li-'ulil-'absaar.

14. Zuyyina linnaasi hubbush-shahawaati minan-nisaaa-'i wal-baniina wal-qanaatiiril-mugantarati minaazahabi wal-fizzati wal-khay-lil-musawwamati wal-'an-'aami wal-hars. Zaalika mataa'ul-hayaatid-dunya; wallaahu 'indahuu husnul-ma-'aab.

15. Qul 'a-'unabbi-'ukum-bi-khayrim-min-zaalikum? Lil-laziinat-taqaw 'inda Rabbihim Jannaatun-tajrii min-tabtibal-'anhaaru khaalidiina fihaa wa 'azwaajum-mutah-haratun-wa rizwaanum-minallaah. Wal-laahu Basiirum-bil-'ibaad.
16. 'Allaziina yaquuluuna Rab-banaaa 'innanaaa 'aamannaa fagfir lanaa zunuubanaa wa-qinaa 'azaaban-Naar;-
17. 'As-Saabiriina was-Saadi-qiina wal-Qaanitiina wal-Munfiqiina wal-Mustagfriina bil-'as-haar.
18. Shahi-dallaahu 'anna-Huulaaa 'ilaaha 'illaa Huwa wal-malaaa-'ikatu wa'ulul-'ilmi qaaa-'imam-bil-qist. Laaa'illaa-ha'illa Huwal-'Aziizul-Hakiim. (Part One-Half)
19. 'Innad-Diina 'indallaabil-'islaam. Wa makhtalafal-lazii-na'uutul-Kitaaba 'illaa mim-ba'-di maa jaaa-'ahumul-'ilmu bagyam-baynahun. Wa many-yakfur bi-'Aayaatillaahi fa-'in-nallaaha Sari-'ul-hisaab.
20. Fa-'in haaajjuuka faqul'aslamtu wajhiya lillaahi wa manittaba-'an. Wa qul lillaziina 'uutul-Kitaaba wal-'ummi-yiina 'a-'aslamtum? Fa-'in'as-lamuu faqadih-tadaw. Wa 'in-ta'wal-la'w fa-'innamaa 'alay-kal-balaag: wallaahu Basiirum-bhi-'ibaad. (Section 3)

AAYAT - 10

'Innal-lalaziina kafaruu lan-tug-niya 'anhum' am-waaluhum wa laaa 'awlaaduhum-minal-laahi shay-'aa: إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا

Tarjuma: “Yaqeenan jin logaon ne kufri ki rawish ekhtiyaar ki bargiz na bacha sakenge inhein inke maal aur na inki aulaad Allah se kuch bhi”.

Ab ye zara tahaddi aur challenge ka andaz hai. Zamana-e-nazul ke etebaar se aap ne note karliya ke ye Surah-e-Mubaraka 3 hijri mein Gazwah-e-Uhud ke baad naazil horahi hai, lekin ye ruku jo zair muta'ala hai is ke baare mein ghumaan-e-ghalib hai ke ye Gazwah-e-Badar ke baad naazil hua. Gazwah-e-Badar mein musalmaanon ko badi zabardast fatah haasil hui thi to musalmaanon ka morale bahut buland tha. Lekin aisi riwayat bhi milti hain ke jab musalmaan Badar se ghazi bankar, fatahyaab hokar wapas aaye to Madina Munawara mein jo yahudi qabile the in mein se baaz logaon ne kaha ke musalmaano! Itna na itrao. Ye to

Quresh ke kuch na tajrubekaar chokre the jin se tumhara muqabla pesh aaya hai, agar kabhi hum se muqabla pesh aaya to din mein taare nazar aajayenge, waghairah waghairah. To is pas manzar mein ye alfaaz kahe jaarahe hain ke sirf mushrikeen-e-Makka par mauqoof nahi, aakhirkaar tamaam kufaar isi tarah se zair honge aur Allah ka deen ghalib hokar rahega. [وَاللّٰهُ غَالِبٌ عَلٰى اٰمِرِهٖۙ وَلَٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ] *Wallaahu gaa-libun 'alaaa 'amrihii wa laa-kinna 'aksa-rannasi laa ya'-lamuun.* (Yousuf)

wa 'ulaaa-'ika hum waquudun-Naar.

وَأُولَٰئِكَ هُمُ وَقُودُ النَّارِ

Tarjuma: *"Aur wo to sab ke sab aag ka eindhan banenge".*

AAYAT - 11

Kada'-bi 'aali Fir-'awna waallaziina
min-qablihim. كَذٰبِ الْاِلٰه فِرْعَوْنُ وَالَّذِيْنَ مِنْ قَبْلِهِمْ ط

Tarjuma: *“(Inke saath bhi waisa hi mu'amla hoga) jaisa ke Aal-e-Firaun aur in logaon ke saath hua jo un se pehle guzre”.*

Tumhari to haisiyat hi kya hai! Kya piddi aur kya piddi ka shorba. Aal-e-firaun ka mu'amlā yaad karo, inke saath kya hua tha? Firaun bahut bada shahenshah aur bade laao lashkar waala tha, lekin iska kya haal hua? Aur is se pehle Aad-o-Samood jaisi zabardast qaumein is jazeeraḥ numa-e-Arab mein rahi hain.

Kaz-zabuu bi-'aayaatinaa,

كَذَّبُوا بِآيَاتِنَا ۚ

Tarjuma: *“Inhone bhi hamari aayaat ko jhutlaya tha”.*

fa-'akha-zahumullaahu bi-zunuubihim:

فَاخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ط

Tarjuma: *“To Allah ne pakda inko in ke gunaaahon ki padaash mein”.*

wallaahu Shadiidul-'iqaab.

وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿١١﴾

Tarjuma: *“Aur Allah saza dene mein bahut sakht hai”.*

AAYAT - 12

Qul-lillaziina kafaruu sa-tuglabuuna كَفَرُوا سَتَعْلَبُونَ وَنُحْشَرُونَ
wa tuhsharuuna 'ilaa Jahannam; إِلَىٰ جَهَنَّمَ ۚ

Tarjuma: “(Ae Nabi ﷺ!) Kehdijiye in logaon se jo kufr ki raawish ekhtiyaar kar rahe hain ke tum sab ke sab (dunya mein) maghloob hokar rahoge aur (phir aakhirat mein) jahanum ki taraf gher kar lejaye jaaoge”.

wa bi'-sal-mi-baad!

وَبُئْسَ الْيَهَادُ

Tarjuma: “Aur wo bahut bura thikana hai”.

AAYAR - 13

Qad kaana lakum 'Aaya-tun-fi-fi-
'ataynil-taqataa:

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِتْنَتَيْنِ اتَّقِتا

Tarjuma: “Tumhare liye ek nishani aachuki hai in do girohaon mein jinhone appas mein jung ki”.

Yani Badar ki jung mein ek taraf musalmaan the aur dusri taraf mushrikeen-e-Makka the. Is mein tumhare liye nishani maujood hai.

fi-'atun-tuqaa-tilu fii Sabii-lil-laahi
wa 'ukhraa kaafiratuny-

فِيءُ تَقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ

Tarjuma: “Ek giroh Allah ki raah mein jung kar raha tha aur dusra kaafir tha”.

yara-w-nahum-mis-layhim ra'-yal-'ayn.

يَرَوْنَهُمْ مِثْلَهُمْ رَأَى الْعَيْنِ

Tarjuma: “Wo inhein dekh rahe the apni aankhon se ke in se dugne hain”.

Is ke kayi maane kiye gaye hain. Ek ye ke musalmaan ko khullam khulla nazar aaraha tha ke hamare muqabil hum se dugni fauj hai, jab ke wo tigni thi. Baaz riwayaat mein ye bhi aata hai ke Allah Ta'ala ne Gazwah-e-Badar mein kufaar par aisa ru'aab taari kardiya tha ke inhein nazar aaraha tha ke musalmaan hum se dugne hain.

Wallaahu yu-'ayyidu bi-nasrihii many-ya-shaaa'. وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَنْ يَشَاءُ

Tarjuma: “Aur Allah Ta'ala tayeed farmata hai Apni nusrat se jiski chaahata hai”.

'Inna fii zaalika la-'ib-ratal-li-'ulil-'absaar. إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ

Tarjuma: “Is mein yaqeenan ek ibrat hai aankhein rakhne walaon ke liye”.

Ye ibrat aur sabaq aamozi sirf inke liye hoti hai jo aankhein rakhte ho, jinke andar dekhne ki salahiyat maujood ho.

Agli aayat fitrat-e-insani ke etebaar se badi ahem hai. Baaz logaon mein khaas taur par dunya aur alayaq-e-duniyawī ki mohabbat zyada shadeed hoti hai. Yahan iska asal sabab bataya jaaraha hai ke Allah Ta'ala ne waqatan ye shaye fitrat-e-insani mein rakhi hai. Isliye ke Allah Ta'ala ne is dunya ko qayamat tak abaad rakhna hai aur iski raunaqin bahaal rakhni hain. Chunache mard aur aurat ki ek dusre ke liye kashish hogi to aulaad paida hogi aur dunya ki abaadi mein izafa hota rahega aur is tarah dunya qaa'em rahegi. Daulat ki koi talab hogi to aadmi mehnat wa mushaqat karega aur daulat kamayega. Is liye ye cheezein fitrat-e-insani mein *basic animal instincts* ke taur par rakh di gayi hain. Bas! zaroorat is baat ki hai ke in jabli taqazon ko daba kar rakha jaaye, Allah ki mohabbat aur Allah ki shariyat ko is se balatar rakha jaaye. Ye matloob nahi hai ke in ko khatam kardiya jaaye. Tazeeb-e-nafs aur nafs kushi (*self annihilation*) islam mein nahi hai. Ye to rehbaniyat hai ke apne nafs ko kuchal do, khatam kardo. Jabke Islam tazkiya-e-nafs aur *self control* ka dars deta hai ke apne aap ko qaabu mein rakho. Nafs-e-insani ek munhzor ghoda hai. Ghoda jitna taaqatwar hota hai itna hi sawaar ke liye tez daudhna asaan hota hai. Lekin munhzor aur taaqatwar ghode ko qaabu mein rakhne ki zaroorat bhi hai. Warna sawaar agar iske rahm-o-karam par aagaya to wo jahan chahega ise patakhi de dega”.

AAYAT - 14

Zuyyina linnaasi hubbush-shaha-
waati minan-nisaaa-'i wal-baniina زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ

Tarjuma: “Muzayyan kardi gayi hai logaon ke liye marghubaat-e-dunya ki mohabbat jaise auratein aur bete”

Marghubaat-e-dunya mein se pehli mohabbat auraton ki ginwayi gayi hai. Freud ke nazdeek bhi insaani muharkaati mein sab se qawi aur zabardast muharrik (*potent motive*) jinsi jazba hai aur yahan Allah Ta'ala bhi sab se pehle usi ka zikr kiya hai. Agarche baaz logaon ke liye pait ka masaila fauqiyat ekhtiyaar karjaata hai aur maashi zaroorat jinsi jazbe se bhi shadeedtar hojaati hai, lekin waqeya ye hai ke mard wa aurat ke mabeen kashish insaani fitrat ka laazma hai. Chunache Rasool Allah ﷺ ne bhi farmaya hai: (مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ) *Maa taraktu ba'dii fitnatan azarra 'alar rija'ali minan nisaa'i*¹. “Mai ne apne baad mardon ke liye auraton ke fitne se zyada zarar risaan fitna aur koi nahi choda”.

1. Sahih Al-Bukhari, Kitaab Al-Nikah, Baab Maa yatqii min shai'om al-maraat. wa Sahih Muslim, Kitaabuz Zikr wad dua'a wat tauba wal istaghfaar, baab aksar ahal aljannah alfaqrar wa aksar ahal an-naar al-nisaa.

Inki mohabbat insaan ko kahan se kahan lejaati hai. Bal'aam Bin Baa'urah Yahud mein se ek bahut bada aalim aur faazil shakhs tha, magar ek aurat ke chakkar mein aakar wo shaitaan ke peiro bangaya. Iska qissa Suratul Ara'af mein bayaan hua hai. Behr-e-haal auraton ki mohabbat insaani fitrat ke andar rakh di gayi hai. Phir insaan ko bete bahut pasand hain ke is ki nasal aur iska naam chalta rahe. Wo budhape ka sahara banein.

wal-qanaatiiril-muqantarati وَالْقَنَاطِيرِ الْمُتَنْطِرَةِ مِنَ الذَّهَبِ وَالْفُضَّةِ
minaaazahabi wal-fizzati

Tarjuma: "Aur jama kiye hue khazane sone ke aur chandi ke".

wal-khay-lil-musawwamati وَالْخَيْلِ الْمُسَوَّمَةِ

Tarjuma: "Aur nishanzada ghode"

Umdah nasal ke ghode jinhein chunkar in par nishan lagaye jaate hain.
wal-'an-'aami wal-hars. وَالْأَنْعَامِ وَالْحَرْثِ

Tarjuma: "Aur maal, marweshi aur kheti".

Punjab aur Saraiki ilaaqe mein chopaoon ko maal kaha jaata hai. Ye jaanwar inke maalikon ke liye maal ki haisiyat rakhte hain.

Zaalika mataa'ul-hayaatid-dunyaa; ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا

Tarjuma: "Ye sab duniyawii zindagi ka sar-o-samaan hai".

Bas nuqta-e-etedaal ye hai ke jaan lo ye saari cheezein is dunya ki channd rozah zindagi ka saaz-o-samaan hain. Is zindagi ke liye zarooriyaat ki had tak in se faidah uthana koi badi baat nahi hai.

wallaahu 'indahuu husnul-ma-'aab. وَاللَّهُ عِنْدَهُ حُسْنُ الْمَبَآئِ

Tarjuma: "Lekin Allah ke paas hai achcha lautna".

Wo jo Allah ke paas hai is ke muqable mein ye kuch bhi nahi hai. Agar Imaan bil-aakhirat maujood hai to phir insaan in tamaam marghubaat ko, apne tamaam jazbaat aur mailanaat ko ek had ke andar rakhgea, is se aage nahi badhne dega. Lekin agar in mein se kisi ek shaye ki mohabbat bhi itni zor daar hogayi ke aap ke dil ke upar is ka qabza hogaya to bas aap iske ghulam hogaye, ab wohi aapka ma'bood hai, chaahe wo daulat ho ya koi aur shaye ho".

AAAYAT - 15

Qul 'a-'unabbi-'ukum-bi-khayrim-min-
zaalikum?

قُلْ أَوْفَىٰ بِكُمْ بِخَيْرٍ مِّنْ ذَٰلِكُمْ

Tarjuma: "In se kahiye ke kya Mai tumhein bata'un in tamaam cheezeon se behtar shaye kaunsi ha?"

Lil-laziinat-taqaw 'inda Rabbihim لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي
Jannaatun-tajrii min-tahtihal-'anhaaru مِنْ تَحْتِهَا الْأَنْهَارُ

Tarjuma: "Jo log taqwa ekhtiyaar karte hain inke liye inke Rab ke paas aise baghaat hain jinke daaman mein nadiyan behti hongi".

Taqwa yahi hai ke tum par apne nafs ka bhi haq hai jo tumhein adaa karna hai, lekin najayez raaste se nahi. Tumhare pait ka bhi haq hai, wo bhi adaa karo, lekin akl-e-halaal se. Tumhari biwiyan aur tumhari aulaad ke bhi tum par haqooq hain, jo tumhaein jayez tareeqon se adaa karne hain. Tumhare jo mulaqati aane waale hain inka bhi tum par haq hai. Rasool Allah ﷺ ne Hazrat Abdullah Bin Amro Bin Al-Aas رضي الله عنه se irshaad farmaya tha:

فَإِنَّ لِّجَسَدِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِّعَيْنِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِّرَوْحِكَ عَلَيْكَ حَقًّا

Fa'inna lijasadika 'alayka haqqan, wa inna li'aynika 'alayka haqqan, wa inna lizaujika 'alayka haqqan, wa inna lizaurika 'alayka haqqan'.

In sab ke haqooq adaa karo, lekin Allah se upar kisi haq ko faa'iq na kardena. Bas ye hai asal baat "Gar hifz-e-muratib na kani zindaqi." Agar ye hifz-e-muratib nahi hoga to goya aap ka deen bhi gaya aur dunya bhi gayi.

khaalidiina fiihaa

خُلِدِينَ فِيهَا

Tarjuma: "In mein wo hamesha rahenge"

wa 'azwaaajum-mutah-haratun

وَأَزْوَاجٌ مُّطَهَّرَةٌ

Tarjuma: "Aur inke liye badi hi paak auratein hogi".

a rizwaanum-minallaah.

وَرِضْوَانٌ مِّنَ اللَّهِ

Tarjuma: "Aur (sab se badhkar) Allah ki khushnudi hogi".

Wal-laahu Basiirum-bil-'ibaad.

وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

Tarjuma: "Aur Allah apne bandon ko dekh raha hai".

1. Sahih Al-Bukhari, Kitaabus Saum, Baab Haqqul Jism fil saum, wa Sahih Muslim, Kitaab Al-Siyaam, Baab al-Nahi 'an saum aldahar.

AAAYAT - 16

'Allaziina yaquuluuna Rab-banaaa
'innanaaa 'aamannaa

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّا أَمَّا

Tarjuma: "Jo ye kehnte rehte hain parwardigaar! Hum Imaan le aaye"

fagfir lanaa zunuubanaa

فَاغْفِرْ لَنَا ذُنُوبَنَا

Tarjuma: "Pas! hamare gunaaahon ko bakhsh de"

wa-qinaa 'azaaban-Naar.

وَقَنَا عَذَابَ النَّارِ

Tarjuma: "Aur hammein aag ke azaab se bachale".

Aage inki maddah mein alfaaz istemal horahe hain ke jo ye duaain karte hain inke ye ausaaf hain. Is mein goya talqeen hai ke agar Allah se ye dua karna chaahte ho ke Allah tumhare gunaaah bakhsh de aur tumhein jahanum ke azaab se bachale to apne andar ye ausaaf paida karo.

AAAYAT - 17

'As-Saabiriina was-Saadi-qiina

الصَّابِرِينَ وَالصَّادِقِينَ

Tarjuma: "Sabar karne waale aur raast baaz"

Raast baazi mein raast goyi bhi shaamil hai aur raast kirdaari bhi. Yani aapka amal bhi sahi aur darust ho aur qaul bhi sahi aur darust ho.

wal-Qaanitiina wal-Munfiqiina

وَالْقَانِتِينَ وَالْمُنْفِقِينَ

Tarjuma: "Aur farmanbardaar aur Allah ki raah mein kharch karne waale"

wal-Mustagfiriina bil-'as-haar.

وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ

Tarjuma: "Aur auqaat-e-saber mein maghfirat chaahne waale".

Wo jo saher ka waqt hai (*small hours of the morning*) us waqt Allah ke huzoor istaghfaar karne waale. Ek to punch waqta namazein hain, aur ek khaas waqt hai jis ke baare mein farmaya gaya hai ke har raat jab raat ka aakhri ek tahaayi hissa baaqi rehjata

hai to Allah Ta'ala sama-e-dunya tak nazul farmata hai aur kehta hai
(هَلْ مِنْ سَائِلٍ يُعْطَىٰ هَلْ مِنْ دَاعٍ يُسْتَجَابُ لَهُ هَلْ مِنْ مُسْتَغْفِرٍ يُغْفَرُ لَهُ؟) ¹Hal min saa'ilin
y'utaa? Hal min da'in yustajaabu lahuu? Hal min mustagfirin yugfiru
lahuu? "Hai koi maangne waala ke ise ataa kiya jaaye? Hai koi dua karne
waala ke iski dua qubool ki jaaye? Hai koi istaghfaar karne waala ke ise
mu'af kardiya jaaye?" Goya:

Hum to maa'il ba-karam hain koi saa'il hi nahi

Raah dikhlayein kise raah ru-e-manzil hi nahi!

AAYAT - 18

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ

Tarjuma: "Allah khud gawah hai ke uske siwa koi ma'bood nahi hai".

Sab se badi gawahi to Allah Tabarak-o-Ta'ala ki hai, jo kutb-e-samawiya se bhi zaahir hai aur muzahir-e-fitrat se bhi.

wal-malaaa-'ikatu

وَالْمَلَائِكَةُ

Tarjuma: "Aur saare farishte (gawah hain)"

wa'ulul-'ilmi

وَأُولُوا الْعِلْمِ

Tarjuma: "Aur ahl-e-ilm bhi (is par gawah hain)"

[وَأُولُوا الْعِلْمِ] wa'ulul-'ilmi, wohi log hain jinhein Qur'an kahin
oulala-albaab qaraar deta hai aur kahin inke liye [الَّذِينَ يَعْقِلُونَ] 'Allaziina
ya'-qiluuna, jaise alfaaz aate hain. Ye wo log hain jo aayaat-e-aafaaqi
ke hawale se Allah ko pehchan lete hain aur maan lete hain ke wohi
ma'bood-e-barhaq hai. Suratul Baqarah ke (20) beeswein ruku ki pehli
aayat hum ne padhi thi jis mai "Aayatul Aayaat" qaraar deta hoon. Is mein
bahut muzahir-e-fitrat bayaan kar ke farmaya gaya: [لَا إِلَهَ إِلَّا هُوَ يُقْوِمُ لِقَوْلِهِمْ] 'Aayaatil-li-qawminy-ya'-qiluun, "(in mein) yaqeenan nishaniyan hain

1. Sahih Muslim, Kitaab Salaat Al-Musafireen wa Qasarha, Baab al-targheeb fil dua'a wal zikr
fii aakhir al-layl.. (Is mazmoon ki ma'tedad adahees mukhtalif alfaaz mein Sahih Bukhari aur
deegar kutb-e-hadees mein maujood hain. (Muratib)

in logaon ke liye jo aqal se kaam lete hain". To ye jo [قَوْمٍ يَعْقِلُونَ] *qawminy-ya'-qiluun* hain, jo oulala-albaab hain, oulal-ilm hain, wo bhi gawah hain Allah ke siwa koi ma'bood nahi hai.

qaaa-'imam-bil-qist.

قَائِمًا بِالْقِسْطِ ط

Tarjuma: "Wo adal-o- qist ka qaa'em karne waala hai".

Ye is aayat-e-mubarka ke ahem tareen alfaaz hain. Qabl azein arz kiya jaa chuka hai ke hum ye samajhte hain ke Allah adal qaa'em karta hai aur adal karega, albatta ahl-e-sunnat ke nazdeek ye kehna suu-e-adab hai ke Allah par adal karna wajib hai. Allah par kisi shaye ka wajoob nahi hai. Allah ko adal pasand hai aur wo adal karne walaon se mohabbat rakhta hai. [إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ] *'innallaaha yuhibbul-Muqsitin*, (Al-Hujuraat) aur Allah khud bhi adal farmayega.

Laaa'ilaa-ha'illa Huwal-'Aziizul-Hakiim.

(Part One-Half)

لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ط

Tarjuma: "Is ke siwa koi ma'bood nahi, wo zabardast hai, kamaal hikmat waala hai".

AAYAT - 19

'Innad-Diina 'indallaahil-'islam.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ط

Tarjuma: "Yaqeenan deen to Allah ke nazdeek sirf Islam hi hai".

Allah ka pasandeedah aur Allah ke haan manzoorshuda deen ek hi hai aur wo "Islam" hai. Suratul Baqarah aur Surah Al-e-Imran ki nisbat-e-zauji'at ke hawale se ye baat samajh lijiye ke Suratul Baqarah mein Imaan par zyada zor hai aur Sureh Al-e-Imran mein Islam par. Suratul Baqarah ke aghaaz mein bhi imaaniyat ka tazkera hai, darmiyan mein Aayatul Bir mein bhi imaaniyat ka bayaan hai aur aakhri aayaat mein bhi imaaniyat ka zikr hai. [أَمِنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ط] *'Aa-manar-Rasuulu bi-maa 'un-zila 'ilay-hi mir-Rab-bihii wal-Mu'-minuun*. Jab ke is Surah-e-mubarka mein Islam ko emphasize kiya gaya hai. Yahan farmaya: [إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ط] *'Innad-Diina 'indallaahil-*

'islaam. aage jakar aayat aayegi: [وَمَنْ يَنْتَهِ عَنِ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ] Wa many-yabtagi gayral-'Islaami Diinan falany-yuqbala minh; "Aur jo koi Islam ke siwa kisi aur deen ko qubool karega wo iski jaanib se Allah ke haan manzoor nahi kiya jayega".

Wa makhtalafal-lazii-na 'uutul-Kitaaba 'illaa mim-ba'-di maa jaaa-'ahumul-'ilmu bagyam-baynahum. وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ

Tarjuma: "Aur ahl-e-kitaab ne ikhtelaaf nahi kiya is ke baad ke inke paas ilm aachuka tha magar bahami ziddam zidda ke sabab se.

Ye goya Suratul Baqarah ki aayat 213 (Aayatul Ikhtelaaf) ka khulasa hai. Deen-e-islam to Hazrat Adam عليه السلام se chala aaraha hai. Jin logaon ne is mein ikhtelaaf kiya, pagdandian nikalein aur ghalat raaston par mudh gaye, iske baad ke in ke paas ilm aachuka tha, inka asli rog wohi ziddam zidda ki rawish aur ghalib aane ki umang (*The urge to dominate*) thi.

Wa many-yakfur bi-'Aayaatillaahi fa-'in-nallaaha وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ Sarii-'ul-hisaab.

Tarjuma: "Aur jo koi Allah ki aayaat ka inkaar karta hai to (wo yaad rakhe ke) Allah bahut jald hisaab chuka dene waala hai".

Allah Ta'ala ko hisaab lete deir nahi lagegi, wo badi tezi ke saath hisaab le lega.

AAYAT - 20

Fa-'in haaajjuuka

فَإِنْ حَاجُّوكَ

Tarjuma: "Phir (Ae Nabi ﷺ) agar wo Aap ﷺ se hujjat baazi karein"

Daleel baazi aur munazire ki rawish ekhtiyaar karein.

faqul'aslamtu wajbiya lillaahi wa manittaba-'an.

فَقُلْ أَصْلَبْتُ وَجْهِي لِلَّهِ وَمَنِ اتَّبَعَنِ

Tarjuma: "To Aap ﷺ kehdein ke mai ne to apna chehra Allah ke saamne

jhuka diya hai aur inhone bhi jo mera it'aba kar rahe hain".

Aap ﷺ in se do tok andaaz mein ye aakhri baat kehdein ke hum ne to Allah ke aage sar-e-ita'at kham kardiya hai. Hum ne ek raasta ekhtiyaar karliya hai. Tum jidhar jaana chaahte ho jaao, jis pagdandi par mudna chaahte ho mud jaao, jis khayi mein girna chaahte ho gir jaao. [لَكُمْ دِينُكُمْ وَلِيَ دِينِ] *Lakum Diinukum wa li-ya Diin.* (Al-Kaafiruun)

Wa qul lillaziina 'uutul-Kitaaba wal-'ummi-yiina 'a-'aslamtum? وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَاسَلْتُمْ

Tarjuma: "Aur (Ae Nabi ﷺ!) Aap kehdiye un se bhi ke jinhein kitaab di gayi thi (yani Yahud aur Nasara) aur Ummayeen se bhi ke kya tum bhi isi tarah Islam laate ho?"

Kya tum bhi sar-e-tasleem kham karte ho ya nahi? Ta'abe hote ho ya nahi? Apne aapko Allah ke supurd karte ho ya nahi?

Fa-'in'as-lamuu faqadih-tadaaw. فَإِنْ ءَسَلْتُمْ فَعَدِ اهْتَدَوْا

Tarjuma: "Pas! agar wo bhi isi tarah Islam le aayein to hidayat par hojayenge".

Wa 'in-tawal-law fa-'innamaa 'alay-kal-balaag. وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ

Tarjuma: "Aur agar wo munh modhlein to (Ae Nabi ﷺ!) Aap ﷺ par zimmedari sirf pahuncha dene ki hai".

Aap ﷺ ne hamara paighaam in tak pahuncha diya, hamari daawat un tak pahuncha di, hamari aayaat inhein padhkar sunadein, ab qubool karna ya na karna inka apna ekhtiyaar (choice) hai. Aap ﷺ par zimmedari nahi hai ke ye log Imaan kyun nahi laaye. Suratul Baqarah mein hum ye alfaaz padh aaye hain: [وَلَا تَسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ] *wa laa tus-'alu 'an 'As-haabil-Jahiim.*

Wallaahu Basiirum-bhi-'ibaad. (Section 3) وَاللَّهُ بِصِيرٍ بِالْعِبَادِ

Tarjuma: "Aur Allah apne bandon ke haal ko dekh raha hai".

Wo un se hisaab kitaab karlega aur in se nimat lega. Aap ﷺ ke zimme jo farz hai Aap us ko adaa karte rahiye.

AAYAAT 21 TO 32

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّ بِغَيْرِ حَقٍّ ۖ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ
 بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ۝ أُولَٰئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ
 وَمَا لَهُمْ مِنْ نَاصِرِينَ ۝ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ
 بَيْنَهُمْ ثُمَّ يُتَوَلَّى فَرِيقٌ مِّنْهُمْ وَمَهُمْ مُّعْرِضُونَ ۝ ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَن تَمَسَّنَا النَّارُ إِلَّا
 أَيَّامًا مَّعْدُودَاتٍ ۖ وَغَرَّبَهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ ۝ فَكَيْفَ إِذَا جُمِعْتُمْ لِيَوْمِ
 رَبِّ فِيهِ تَوَفُّو قِيَتَ كُلِّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ۝ قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي
 الْمَلِكَ مَن تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِمَّن تَشَاءُ ۖ وَتُعْزِزُ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ ۖ بِيَدِكَ الْخَيْرُ
 إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۖ تُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ ۖ وَتُخْرِجُ الْحَيَّ مِنَ
 الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ۖ وَتَرْفَعُ مَن تَشَاءُ بِغَيْرِ حِسَابٍ ۝ لَا يَتَّخِذُ الْمُؤْمِنُونَ الْكَافِرِينَ
 أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۚ وَمَن يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَن تَتَّقُوا مِنْهُمْ
 تُقَةً ۚ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۚ وَإِلَى اللَّهِ الْمَصِيرُ ۝ قُلْ إِن تَحْفَظُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوا
 اللَّهُ ۚ وَيَعْلَمُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝ يَوْمَ تَجِدُ كُلَّ
 نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مَُّحْصَرًا ۚ وَمَا عَمِلَتْ مِنْ سَوْءٍ ۚ تَوَدُّ أَنْ بَيْنَهَا وَبَيْنَهُ أَمَدًا
 بَعِيدًا ۚ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۚ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ۝ قُلْ إِن كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ
 وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ۝ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۚ فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ
 لَا يُحِبُّ الْكَافِرِينَ ۝

21. 'Innallaziina yakfuruuna bi-'Aayaatillaahi wa yaqtuluu-nan-nabiyyiina bi-gayri haq-qin-wa yaqtuluunal-laziina ya'-muruuna bil-gisti minan-naasi fa-bashshirhum-bi-'azaabin 'aliim.

22. Ulaaa-ikallaziina habitat 'a'-maaluhum fid-dunyaa wal-'aakhirati wa maa lahum-min-naasiriin.

23. 'Alam tara 'ilal-laziina 'uutuu nasiibam-minal-Kitaabi yud-'awna 'ilaa Kitaabillaahi li-yah-kuma baynahum summa uata-wallaa fariiqum-minhum wa hum-mu'-rizuun.

24. Zaalika bi-'annahum qaaluu lan-tamassa-nan-Naaru 'illaaa'ayyaamam-ma'-duudaat: wa garrahum fii diinibim-maa kaanuu yaftarun.

25. Fa-kayfa 'izaa jama'-naa-hum li-Ya'awmil-laa rayba fiih, wa wuffi-yat kullu nafsim-maa kasabat wa hum laa yuzlamuun?

26. Qulillaa-humma Maalikal-Mulki tu' til Mulka man-tashaaa-'u wa tan'zi-

'ul-Mulka mimman-tashaaa'. Wa tu-'izzu man-tashaaa-'u wa tuzillu man-tashaaa': bi-yadi-kal-Khayr. 'Innaka 'alaa kulli shay-'in-Qadiir.

27. Tuulijul-layla fin-nabaari wa tuulijun-nabaara fil-layl: wa tukhrijul-hayya minal-mayyiti wa tukhrijul-mayyita minal-hayyi wa tarzuqu man-tashaaa-'u bi-gayri hisaab.

28. Laa yattakhizil-Mu'-mi-nuunal-kaafiriina 'awliyaaa-'a min-duunil-Mu'-miniin. Wa many-yaf-'al zaalika fa-laysa minallaabi fii shay-'in 'illaaa 'an-tattaquu minhum tuqaah. Wa yuhazziru-kumullaahu Nafsah; wa 'ilallaahil-masiir.

29. Qul 'in-tukhfuu maa fii suduurikum 'aw tubduuhu ya'-lam-hullaah. Wa ya'-lamu maa fis-samaawaatu wa maa fil-'arz wallaahu 'alaa kulli shay-'in-Qadiir.

30. Ya'wma tajidu kullu nafsım-maa 'amilat min khayrim-muh-zaranw-wa maa 'amilat min-suuu'. Ta-waddu la'w 'anna baynabaa wa baynahuu'ama-dam-ba-'iidaa. Wa yuhazziru-kumullaahu Nafsah. Wallaahu Ra-'uufum-bil-'ibaađ. (Section 4)

31. Qul 'in-kuntum tuhibbuu-nallaaha fattabi-'uunii yuh-bib-kumullaahu wa yagfir lakum zunuubakum: wallaahu Gafuurrur-Rahiim.

32. Qul ' atii-'ullaaha war-Rasuul: fa-'in tawallaw fa-'innallaaha laa yuhibbul-Kaafiriin.

AAYAT - 21

'Innallaziina yakfuruuna bi-
'Aayaatillaahi wa yaqtuluu-nan-
nabiyyiina bi-gayri haq-qinw

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ
النَّبِيَّيْنَ بِغَيْرِ حَقٍّ

Tarjuma: "Yaqeenan wo log jo Allah ki aayaat ka kufr karte hain aur Ambiya ﷺ ko nahaq qatal karte rahe hain"

wa yaqtuluunal-laziina ya'-
muruuna bil-qisti minan-naasi

وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ

Tarjuma: "Aur un logaon ko qatal karte rahe hain (ya qatal karte hain) jo insaanon mein se adal wa qist ka hukm dete hain"

Isliye ke insaaf ki baat to bilamoom kisi ko pasand nahi hoti. (الْحَقُّ مُرَّةٌ) *Alhaqqu murrun, (Haq baat kadwi hoti hai)*. Bahut se mauqe par kisi haqgo insaan ko haqgoyi ki padaash mein apni jaan se bhi haath dhone padhte hain. Yahan par adal-o-qist ka mu'amlā aaya hai. Allah

khud [قَائِمًا بِالنُّصُطِ] qaaa-'imam-bil-qist, hai aur Allah ke mehboob bande wohi hai jo adal ka hukm dein, insaaf ka danka bajane ki koshish karein. To farmaya ke jo aise logaon ko qatal karein.....

fa-bashshirhum-bi-'azaabin 'aliim.

فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣١﴾

Tarjuma: “To (Ae Nabi ﷺ) inhein basharat suna dijiye dardnaak azaab ki”.

Lafz “Basharat” yahan tanz ke taur par istemal kiya gaya hai.

AAAYAT - 22

Ulaaa-ikallaziina habitat 'a'-
maaluhum fid-dunyaa wal-
'aakhirati أُولَٰئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ

Tarjuma: “Ye wo log hai jin ke tamaam amaal dunya aur akahirat mein akaarat hogaye”.

Quresh ko ye zu'am tha ke hum khuddaam-e-kaaba hai aur hamare paas jo ye log haj karne aate hain hum inko khaana khilate hain, pani pilate hain, hamari in khidmaat ke aouz hammein bakhsh diya jayega. Farmaya wo saare amaal habt hojayeenge. Agar tu sahi sahi poore deen ko ekhtiyaar karoge to theek hai, warna chaahe khairaat aur bhalayi ke bade se badh kaam kiye ho, logaon ki fala'a wa behbood ke idaare qaa'em kardiye ho, Allah ki nigaah mein inki koi haisiyat nahi.

wa maa lahum-min-naasiriin.

وَمَا لَهُمْ مِنْ نَّاصِرِينَ ﴿٣٢﴾

Tarjuma: “Aur inka phir koi madadgaar nahi hoga”.

AAAYAT - 23

'Alam tara 'ilal-laziina 'uutuu
nasiibam-minal-Kitaabi

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ

Tarjuma: “Kya tum ne ghaur nahi kiya in logaon ki haalat par jinhein kitaab ka ek hissa diya gaya tha?”

(أُوتُوا) Uutu'a majhool ka seegha hai aur yaad rahe ke jahan muzzamat ka pehlu hota hai wahan majhool ka seegha aata hai.

yud-'awna 'ilaa Kitaabillaahi li-
yah-kuma baynahum

يُدْعُونَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ

Tarjuma: “Ab inhein bulaya jaata hai Allah ki kitaab ki taraf ke wo inke mabeen faisla kare”

summa uata-wallaa fariiqum-
minhum wa hum-mu'-rizuun.

ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ﴿٢٤﴾

Tarjuma: "Phir in mein ek giroh peet pher leta hai iraaaz karte hue".

Yani kitaab ko maante bhi hain lekin iske faisle ko tasleem karne ke liye tayyar nahi hain.

AAAYAT - 24

Zaalika bi-' annahum qaaluu
la n - t a m a s s a - n a n - N a a r u
'illaaa'ayyaamam-ma'-duudaat:

ذٰلِكَ بِاَنَّهُمْ قَالُوْا لَنْ تَمَسَّنَا النَّارُ اِلَّا
اَيَّامًا مَّعْدُوْدٰتٍ

Tarjuma: "Ye is wajah se hai ke ye kehte hain hammein jahanum ki aag chu hi nahi sakti magar ginti ke channd din".

Ye mazmoon Suratul Baqarah mein aachuka hai. Inka dhitaayi ka asal sabab inke mann ghadat khayalaat hain. Jab in se kaha jaata hai ke tum kitaab par Imaan rakhte ho to is par amal kyun nahi kar rahe? Is mein to likha hai ke sood haraam hai aur tum soodkhori par kamarbasta ho, iske halaal ko halaal aur iske haraam ko haraam kyun nahi jaante? To iske jawab mein wo apna ye mann ghadat aqeedah bayaan karte hain ke "Hammein to jahanum ki aag chu hi nahi sakti magar ginti ke channd din". Jab ye aqeedah hai to phir insaan kaahe ko dunya ka nuqsaaan bardasht kare... *babar bayishkosh ke aalam dubara neesat*. Phir to halaal se, haraam se, ja'ez se, naja'ez se, jaise bhi aish-e-dunya haasil kiya jaa sakta ho haasil karna chaahiye. Ye aqeedah darhaqeeqat Imaan bil aakhirat ki nafi kardeta hai.

wa garrahum fii diinibim-maa
kaanuu yaftarun.

وَغَرَّهُمْ فِى دِيْنِهِمْ مَّا كَانُوْا يَفْتَرُوْنَ ﴿٢٥﴾

Tarjuma: "Aur inhein dhoke mein muhtela kardiya hai inke deen ke baare mein in cheezon ne jo ye ghadte rehte hain".

Is tarah ke jo aqa'id wa nazariyat inhone ne ghad liye hain inke ba'is ye deen ke mu'amle mein gumraahi ka shikaar hogaye hain. Allah ne to aisi koi zamanat nai di thi. Taurat laao, Injeel laao, kahin aisi zamanat nahi hai. Ye to hamara mann ghadat aqeedah hai aur isi ki wajah se ab tum deen ke andar bad-deen ya be-deen hogaye ho.

AAAYAT - 25

*Fa-kayfa 'izaa jama'-naa-hum
li-Yawmil-laa rayba fiib,*

فَكَيْفَ إِذَا جُمِعْتُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ ۖ

Tarjuma: “*To kya haal hoga jab hum inhein ekhatta karenge us din jis ke baare mein koi shak nahi!*”

Is waqt to ye badh chardh ka baatein banarahe hain, zubaan daraziyen kar rahe hain. Lekin jab hum inhein ek aise din mein jama karenge jis ke aane mein zara shak nahi, to is din inka kya haal hoga!

wa wuuffi-yat kullu nafsīm-maa kasabat

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ

Tarjuma: “*Aur har jaan ka poora poora de diya jayega jo kuch is ne kamayi ki hogi*”

wa hum laa yuzlamuun?

وَهُمْ لَا يُظْلَمُونَ ﴿٢٥﴾

Tarjuma: “*Aur in par koi zyadati nahi hogi*”.

Is ke baad ab phir ek bahut azeem dua aarahi hai. Is Sureh Mubarka mein bahut si duaen hain. Ye bhi ek azeem dua hai, jis ki baqaiddah talqeen kar ke kaha gaya hai ke yun kaha karo.

AAAYAT - 26

Qulillaa-humma Maalikal-Mulki

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ

Tarjuma: “*Kaho ae Allah! Tamaam badshahat ke malik!*”

Kul mulk tere ekhtiyaar mein hai.

tu' til Mulka man-tashaaa-'u

تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ

Tarjuma: “*Tu hukumat aur ekhtiyaar deta hai jisko chaahata hai*”

wa tan'zi-'ul-Mulka mimman-tashaaa'.

وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ ۖ

Tarjuma: “*Aur sultanat cheen leta hai jis se chaahata hai*”

Wa tu-'izzu man-tashaaa-'u

وَتُعِزُّ مَنْ تَشَاءُ

Tarjuma: “*Aur Tu izzat deta hai jisko chaahata hai*”

wa tuzillu man-tashaaa':

وَتُذِلُّ مَنْ تَشَاءُ ۚ

Tarjuma: “*Aur Tu zaleel kardeta hai jisko chaahata hai*”.

bi-yadi-kal-Khayr.

بِيَدِكَ الْخَيْرُ ط

Tarjuma: “Tere hi haath mein sab khair hai”.

Is ke donon maane hain. Ek ye ke kul khair wa khoobi tere haath mein hai aur dusre ye ke tere haath mein khair hi khair hai. Basa auqaat insaan jise apne liye shar samajh baithta hai wo bhi iske liye khair hota hai. Suratul Baqarah (aayat 216) mein hum padh chuke hain: [وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ۗ]

Wa 'asaaa 'an-takrahuu shay-'anw-wa huwa khayrul-lakum. Wa 'asaaa 'an-tuhibbuu shay-'anw-wa huwa sharrul-lakum.

'Innaka 'alaa kulli shay-'in-Qadiir.

إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

Tarjuma: “Yaqeenan tu har cheez par qadir hai”.

AAYAT - 27

Tuulijul-layla fin-nahaari

تُولِجُ اللَّيْلَ فِي النَّهَارِ

Tarjuma: “Tu raat ko le aata hai din mein piro kar”

wa tuulijun-nahaara fil-layl:

وَتُولِجُ النَّهَارَ فِي اللَّيْلِ

Tarjuma: “Aur phir din ko nikaal lata hai raat mein se piro kar”.

wa tukhrijul-hayya minal-mayyiti

وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ

Tarjuma: “Aur Tu nikaalta hai zinda ko murdah se”

wa tukhrijul-mayyita minal-hayyi

وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ۚ

Tarjuma: “Aur Tu nikaalta hai murdah ko zinda se”.

Iski behtareen misaal murgi aur anda hai. Ande mein jaan nahi hai lekin isi mein se zinda chuzah baramad hota hai aur murgi se anda baramad hota hai.

wa tarzuqu man-tashaaa-'u bi-gayri hisaab.

وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ۝

Tarjuma: “Aur Tu deta jis ko chaahta hai behad wa hisaab”.

AAAYAT - 28

Laa yattakbizil-Mu'-mi-nuunal-
kaafiriina 'awliya-a-'a min-duunil-Mu'-
miniin.

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ
مَنْ دُونِ الْمُؤْمِنِينَ ۚ

Tarjuma: "Ahl-e-Imaan na banaein kaafiron ko apne dost ahl-e-Imaan ko chord kar".

"Auliya" aise qalbi dost hote hain jo ek dusre ke raazdaar bhi ban jayein aur ek dusre ke pushtpanah bhi ho. Ye ta'luq kufaar ke saath ekhtiyaar karne ki ijazat nahi hai. Inke saath achcha rawaiya, zahiri mudaraat aur tehzeeb wa shaistagi se baat cheet to aur baat hai, lekin dilli mohabbat, qalbi rishta, jazbati ta'luq, bahami nusrat wa ta'oon aur ek dusre ke pusht panah hone ka rishta qaa'em karlene ki ijazat nahi hai. Kufar ke saath is tarah ke talooqaat Allah Ta'ala ko hargiz pasand nahi hain.

Wa many-yaf-'al zaalika fa-laysa
minallaahi fii shay-'in

وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ

Tarjuma: "Aur jo koi bhi ye harkat karega to phir Allah ke saath iska koi ta'luq nahi rahega"

Agar Allah ke dushmanon ke saath tumhari dosti hai to zahiri hai phir tumhara Allah ke saath koi rishta wa ta'luq nahi raha hai.

'illaa 'an-tattaquu minhum tuqaah.

إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتُوا

Tarjuma: "Siwaye ye ke tum in se bachne ke liye apna bachao karna chaho".

Baaz auqaat aise halaat hote hain ke khule muqable ka bhi mauqa nahi hota to aap dushman ko tarah dete hain aur is tarah goya waqt haasil karte hain (you are buying time) to is dauraan agar zahiri khatir mudaraat ka mu'amlah bhi hojaye to koi harj nahi hai, lekin mustaqil taur par kufar se qalbi mohabbat qaa'em karlena hargiz ja'ez nahi hai. Qur'an ke inhi alfaaz ko hamare haan ahl-etashee ne taqya ki bunyad banaliya hai. Lekin inhone ise is had tak pahuncha diya hai ke jhoot bolna aur apne aqa'id ko chupa lena bhi rawa samajhte hain aur iske liye daleel yahan se laate hain. Lekin ye ek bilkul dusri shakal hai aur ye sirf zahiri mudaraat ki had tak hai. Jaise ke hum Suratul Baqarah mein padh chuke hain ke Agarche tumhare khilaaf Yahud ke dilaon mein hassad ki aag bhari hui hai lekin [فَاعْمُوا وَاصْفَحُوا] Fa'-fuu was-fabuu (Aayat 109)

abhi zara darguzar karte raho aur chashm poshi se kaam lo. Abhi fauri taur par inke saath muqabla shuru karna munasib nahi hai. Is had tak maslihat beeni to sahi hai, lekin ye nahi ke jhoot bola jaaye, Mauaz Allah!

Wa yuhazziru-kumullaahu Nafsaḥ;

وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ

Tarjuma: “*Aur Allah tumhe darata hai Apne Aap se*”.

Allah se daro. Yani kisi aur se khuwah ma khuwah dar kar sirf khatir-e-mudaraat karlena bhi sahi nahi hai. Kisi waqt maslihat ka taqaza ho to aisa karlo, lekin tumhare dil mein khauf sirf Allah ka rehna chaahiye.

wa 'ilallaabil-masiir.

وَالِلَّهِ الْمَصِيرُ

Tarjuma: “*Aur Allah hi ki taraf (tumhein) laut kar jaana hai*”.

AAYAT - 29

Qul 'in-tukhfiu maa fii suduurikum 'aw تُخْفُوا مَا فِي صُدُورِكُمْ
tubduuhu ya'-lam-hullaah. أَوْ تُبْدُوهُ يَعْلَمُهُ اللَّهُ ط

Tarjuma: “*Keh dijiye (Ae Nabi ﷺ!) ke agar tum chupao jo kuch ke tumhare seenon mein hai ya ise zahir kardo Allah ise jaanta hai*”.

Tum apne seenon mein makhfi baatein ek dusre se to chupa sakte ho, Allah Ta'ala se nahi. Suratul Baqarah mein hum padh chuke hain: [وَأِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ ط] Wa intubduu maa fiii 'an-fusikum 'aw tukh-fuuhu yuhaa-sibkum-bihillaah. “*Aur jo kuch tumhare dilaon mein hai khuwah tum ise zahir karo khuwah chupao Allah tum se iska muhasiba karlega*”.

Wa ya'-lamu maa fis-samaarwaatu wa
maa fil-'arz

وَيَعْلَمُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ ط

Tarjuma: “*Aur Wo jaanta hai jo kuch ke asmaanon mein hai aur jo zameen mein hai*”.

wallaahu 'alaa kulli shay-'in-
Qadiir.

وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Tarjuma: “*Aur Allah Ta'ala har cheez par qaadir hai*”.

AAYAT - 30

Yawma tajidu kullu nafsim-
maa 'amilat min khayrim-muh- **يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا**
zaranw-

Tarjuma: “(Us din ka tasawwur karo) jis din har jaan apne saamne maujood paayegi aur har neiki jo usne ki hogi”

wa maa 'amilat min-suuu' **وَمَا عَمِلَتْ مِنْ سُوءٍ**

Tarjuma: “Aur har burayi jo us ne kamayi hogi”.

Iska naqsha Surah az-Zalzalah mein bayyan alfaaz kheench gaya hai:
[فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ] **Famany-ya'-mal**
misqaal zarratin khayrany-yaah! **Wa many-ya'-mal-misqaala zarratin-**
sharrany-yarah. “To jisne ek zarre ke humwazan neiki ki hogi wo isko
(bachashm khud) dekh lega. Aur jis ne ek zarre ke humwazan burayi ki
hogi wo usko (bachashm khud) dekh lega”.

Ta-waddu law 'anna baynahaa wa **تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا**
baynahuu'ama-dam-ba-'iidaa.

Tarjuma: “Aur (har jaan) ye chaahegi ke kaash iske aur us (ke naam-e-amaal) ke darmiyan ek zamana-e-daraz hayel hota”.

Us waqt har insaan ye chaahega ke kaash mere aur mere amaal naame ke darmiyan bada faasla aajaye aur meri nigaah bhi is par na pade.

Wa yuhazziru-kumullaahu Nafsa. **وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ط**

Tarjuma: “Aur Allah dara raha hai tumhein Apne Aap se”.

Yani taqwa ekhtiyaar karna hai iska karo, darna hai to is se daro, khauf khaana hai to is se khao!

Wallaahu Ra-'uufum-bil-'ibaad. (Section 4) **وَاللَّهُ رَءُوفٌ بِالْعِبَادِ**

Tarjuma: “Aur Allah Ta'ala apne bandon ke haq mein bahut shafeeq hai”.

Ye tanbihaat (warnings) wo tumhein baar baar isi liye de raha hai ta'ake tumhari aqbat kharab na ho.

AAYAT - 31

Qul 'in-kuntum tuhibbuu-nallaaha **قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي**
fattabi-'uunii

Tarjuma: “(Ae Nabi ﷺ!) kehdiyiye ke agar tum Allah se mohabbat karte ho to meri pairwi karo”

Ye aayat bahut maroof hai aur musalmaanon ko bahut pasand bhi hai. Hamare haan mawaaz wa khitabaat mein ye bahut kasrat se bayaan hoti hai. Farmaya ke ae Nabi ﷺ ahl-e-Imaan se kehdiyiye ke agar tum Allah se mohabbat karte ho to meri pairwi karo, mera itba karo! iska natija ye niklega ke:

yuh-bib-kumullaahu

يُحِبُّكُمُ اللَّهُ

Tarjuma: “Allah tum se mohabbat karega”

wa yagfir lakum zunuubakum:

وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ؕ

Tarjuma: “Aur tumbare gunaah bakhsh dega”.

wallaahu Gafuuruur-Rahiim.

وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾

Tarjuma: “Aur Allah bakhshne waala, rahem farmane waala hai”.

AAYAT - 32

Qul ' atii-'ullaaha war-Rasuul:

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ؕ

Tarjuma: “Kehdiyiye ita'at karo Allah ki aur Rasool ki”.

fa-'in tawallaw fa-'innallaaha
laa yuhibbul-Kaafriin.

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣٢﴾

Tarjuma: “Phir agar wo peet modhle in to (yaad rakhein ke) Allah ko aise kaafir pasand nahi hain”.

Ye do aayatein is etebaar se bahut ahem hain ke in mein Rasool Allah ﷺ ke liye do alfaaz aaye hain “Ita'at” aur “Itba”. Ita'at agar nahi hai to ye kufr hai. Chunache ita'at to lazim hai aur wo bhi dilli aamadgi se, maare baandhe ki ita'at nahi. Lekin ita'at kis cheez mein hoti hai? jo hukm diya gaya hai ke ye karo wo aapko karna hai. Itba is se buland tarshe hai. Insaan khud talaash kare ke Anhuzaar ﷺ ke amaal kya the aur in par amal peera hojaye, khuwah Aap ﷺ ne inka hukm na diya ho. Goya itba ka da'era ita'at se waseetar hai. Insaan ko jis kisi se mohabbat hoti hai wo us se har tarah se ek munasibat paida karna chaahta hai. Chunache wo iske libaas jaisa libaas pahenna pasand karta hai, jo cheezein isko khaane mein pasand hain wohi cheezein khud bhi khaana pasand karta hai. Ye aisi cheezein hain jinka hukm nahi diya gaya lekin inka iltezaam pasandeedah hai. Ek Sahabi رضی اللہ عنہ ka waqeya aata hai ke wo ek martaba Rasool Allah ﷺ ki khidmat mein hazir hue to inhone dekha ke Aap ﷺ ke kurte ke button nahi lage hue the aur Aap ﷺ ka girebaan khula tha. Is ke baad in Sahabi رضی اللہ عنہ ne phir saari umar

apne kurte ke button nahi lagaye. Halanke Huzoor ﷺ to inhein iska hukm nahi diya tha. Ye sahabi رضی اللہ عنہ kahin door daraaz se aaye honge aur ek hi martaba khidmat-e-aqdaas mein hazir hue honge, lekin inhone us waqt Muhammad Rasool Allah ﷺ ko jis shaan mein dekha is ko phir apne upar lazim karliya.

Itba ke ziman mein ye baat bhi layeq-e-tawajah hai ke agarche deen ke kuch taqaze aise hain ke inhein jis darje mein Muhammad Rasool Allah ﷺ ne poora farmaya is darje mein poora karna kisi insaan ke bas mein nahi hai, phir bhi iski koshish karte rehna itba ka taqaza hai. Maslan Rasool Allah ﷺ ne koi makaan nahi banaya, koi jaidaad nahi banayi, jaise hi WAHI ka aghaaz hua, is ke baad Aap ﷺ ne koi duniawi kaam nahi kiya, koi tijarat nahi ki. Aap ﷺ ne apne waqt ka ek ek lamha aur apni tawanayi ki ek ek ramq Allah ke deen ki daawat aur iski aqamat mein lagadi. Sab ke liye to is muqaam tak pahunchna yaqeenan mushkil hai, lekin bahrehaal banda-e-momin ka ideal ye rahe aur wo isi ki taraf chalne ki koshish karta rahe, apna zyada se zyada waqt aur zyada se zyada wasail faregh kare aur is kaam ke andar lagaye to "itba" ka kam se kam taqaza poora hoga. Albatta jahan tak "ita'at" ka ta'luq hai is mein kotahi qabil-e-qubool nahi. Jahan hukm de diya gaya ke ye halaal hai, ye haraam hai, ye farz hai, ye wajib hai, wahan hukm, adoli ki gunja'ish nahi. Agar ita'at hi se inkaar hai to ise Qur'an kufr qaraar de raha hai.

Itba ka mu'amla ye hai ke Nabi ﷺ ka itba karne waala Allah ka mahboob ban jaata hai. Yahan irshaad farmaya ke ae Nabi ﷺ ahl-e-Imaan se kehdiye ke agar tum Allah se mohabbat karte ho to mera itba karo, meri pairwi karo. Dekho, Mere shab-o- roz kya hain? Meri tawanayiyan kin kaamon par lag rahi hain? dunya ke andar meri dilchaspiyan kya hain? in mu'amlaat mein tum meri pairwi karo. Is ke natije mein tum Allah Ta'ala ke "Mohib" se bad kar "Mahboob" banjaao aur Allah tumhare gunaah bakhsh dega. Wo yaqeenan Ghafoor aur Raheem hai. Baaqi ita'at to Allah aur iske Rasool ﷺ ki baharsurat karni hai. Agar ye is ita'at se bhi munh modhein to Allah Ta'ala ko aise kafir pasand nahi hain. Kyun ke ita'at-e-Rasool ﷺ ka inkaar to kufr hogaya. Yahan Surah Aal-e-Imran ke nisf-e-awwal ka sals-e-awwal mukamal hogaya. Mai ne arz kiya tha ke is Sureh Mubarka ki pehli 32 aayaat tamheedi aur amoomi nawayyat ki hain. In mein deen ke bade gehre usool bayaan hue hain, nihayat jaame dua'in talqeen ki gayi hain aur mahkumaat aur mutashabihaat ka farq waazeh kiya gaya hai.

AAYAAT 33 TO 41

إِنَّ اللَّهَ اضْطَعَىٰ أَدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾ ذُرِّيَّتَهُ بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾ إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ ۖ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ ۖ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ ۖ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ ۖ وَأَنْبَتَهَا نَبَاتًا حَسَنًا ۖ وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْخَرَابَ وَجَدَ عِنْدَهَا رِزْقًا ۖ قَالَ يَدِيمُ إِنِّي لَكَ هَذَا ۖ قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ ۖ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾ فَنَادَتْهُ الْمَلَكَةُ ۖ وَهُوَ قَائِمٌ يُصَلِّي فِي الْخَرَابِ ۖ أَنَّ اللَّهَ يُبَشِّرُكَ بَيْحِمٍ مُصَدِّقًا ۖ بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا ۖ وَحَصُورًا ۖ وَنَبِيًّا ۖ مِنَ الصَّالِحِينَ ﴿٣٩﴾ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ ۖ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٤٠﴾ قَالَ رَبِّ اجْعَلْ لِي آيَةً ۖ قَالَ إِنِّي تُكَلِّمُ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرَمًا ۖ وَادْكُرْ رَبَّكَ كَثِيرًا ۖ وَسَمِعَ بِالْعَشِيِّ وَالْإِبْكَارِ ﴿٤١﴾

33. 'Innal-laahas-tafaaa 'Aa-dama wa Nuuhan-wa 'Aala-'Ibraa-hiima wa 'Aala-'Imraana 'alal-'aalamiin,-

34. Zurriy-yatam-ba'-zuhaa mim-ba'-z: wallaahu Samii-'un 'Aliim.

35. 'Iz qaala-timra-atu 'Im-raana Rabbi 'innii nazartu laka maa fii batnii muharraran-fa-taqabbal minnii: 'innaka' An-tas-Samii-'ul-'Aliim.

36. Falammaa waza-'at-haa qaalat Rabbi 'innii waza'-tu-haaa 'unsaah! Wallahu 'A'-la-mu bimaa waza-'at-wa laysaz-zakaru kal-'unsaah. Wa 'innii sammay-tuhaa Maryama wa 'innii 'u-'iizuhaa bika wa zurriyaa-tahaa minash-Shay-taanir-Rajiim.

37. Fata-qabbalahaa Rab-buhaa bi-qabuulin hasanin-wa 'am-batahaa nabaatan hasanan-wa kaffalahaa Zakariyyaa. Kullamaa dakhala 'alayhaa Zakariyyal-Mihraaba watada 'indahaa rizqaa. Qaala yaa-maryamu 'annaa laki haazaa? Qaalat huwa min 'indillaah: 'innallaaha yarzuqu many-yashaaa-'u bi-gayri bisaab.

38. Hunaalika da-'aa Zakariy-yaa Rabbah: qaala Rabbi hab lii mil-ladunka zurriyyatan-tayyibah: 'innaka Samii-'ud-du-'aaa'.

39. Fanaadat-hul-malaaa-'ikatu wa huwa qaaa-'imuny-yusallii fil-

Mibraabi 'annallaaha yubashshiruka bi-Yahyaa musaddiqam-bi-Kalimatim-minallaahi wa sayyi-danw-wa hasuuranw-wa Nabiyyam-mi-nas-saalihin.

40. *Qaala Rabbi 'annaa ya-kuunu lii gulaamunw-wa qad balaga-niyal-kibaru wamra-'atii 'aaqir? Qaala kazaali-kallaahu yaf-'alu maa yashaaa'.*

41. *Qaala Rabbij-'al-liii'Aayah! Qaala 'Aayatuka 'allaa tukalli-man-naasa salaasata 'ayyaamin 'illaa ramzaa. Wazkur-Rab-baka kasiiranw-wa sabbih bil-'ashiiyi wal-'ibkaar. (Section 5)*

Surah Aal-e-Imran ke nisf-e-awwal ka aur dusra hissa 31 aayaat par mushtamil hai. Is hisse mein khitaab baraah-e-raast Nasara se hai aur inhein bataya gaya hai ke ye jo tum ne Hazrat Esa (عليه السلام) ko ma'bood banaliya hai aur tasliyat (*Trinity*) ka aqeedah ghad liya hai ye sab batil hai. Essaiyon ke haan do tarah ki tasliyat ra'ez rahi hai.

i) Khuda, Maryam aur Esa (عليه السلام) aur

ii) Khuda, ruhul aqdas aur Esa (عليه السلام).

Yahan par waazeh kardiya gaya ke ye jo taslisein tum ne aijaad karli hain in ki koi bunyad nahi hai, ye tumhari kajrawi hai. Tum ne ghalat shakal ekhtiyaar ki hai. Hazrat Esa (عليه السلام) bahut barguzedah paighambar the. Haan unki wiladat mu'ajizana tareeqe par hui hai. Lekin in se matsalan qabl Hazrat Yahiya (عليه السلام) ki wiladat bhi to mu'ajizana hui thi. Wo bhi koi kam mu'ajizah nahi hai. Aur phir Hazrat Adam (عليه السلام) ki wiladat bhi to bahut bada mu'ajizah hai. Allah ne Adam (عليه السلام) ko paida kiya aur inse nasl-e-insaani ka aghaaz hua. Chunache agar kisi ki mu'ajizana wiladat alwahiyat ki daleel hai to kya Hazrat Adam (عليه السلام) aur Hazrat Yahiya (عليه السلام) bhi aala hain? to ye saari behes isi mauzu par horahi hai.

AAYAT - 33

'Innal-laahas-tafaaa 'Aa-dama wa Nuubanw-wa 'Aala-'Ibraa-hiima wa 'Aala-'Imraana 'alal-'aalamiin. إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ

Tarjuma: “Yaqeenan Allah ne chunliya Adam (عليه السلام) ko Nooh ko, Aal-e-Ibrahim ko aur Aal-e-Imran ko tamaam jahan walaon par”.

Istefa'a ke maane muntakhab karne ya chun lene (*selection*) ke hain. Zair muta'ala aayat se matbadir hota hai ke Hazrat Adam (عليه السلام) ka

bhi “istefa'a” hua hai. Is mein in logaon ke liye ek daleel maujood hai jo takhleeq-e-Adam ke ziman mein ye nazarya rakhte hain ke pehle ek nau (*species*) wajood mein aayi thi aur Allah ne is nau ke ek fard ko chunkar is mein apni rooh phoonki to wo Adam bangaye. Chunache wo bhi chunedah (*selected*) the. Istefa'a ke ek aam mua'ne bhi hote hain, yani pasand karlena. In mu'anon mein aayat ka mafhoom ye hoga ke Allah Ta'ala ne Adam (عليه السلام) ko, Nooh ko aur Ibrahim ke khandaan ko aur Imran ke khandaan ko tamaam jahan walaon par tarjee dekar pasand karliya. Tareekh Bani Israel mein “Imran” do azeem shakhsiyaton ke naam hain. Hazrat Moosa (عليه السلام) ke walid ka naam bhi Imran tha aur Hazrat Maryam (عليها السلام) ke walid yani Hazrat Esa (عليه السلام) ke nana ka naam bhi Imran tha. Yahan par ghaliban Hazrat Moosa (عليه السلام) ke walid muraad hain. Lekin aage chunka Hazrat Maryam (عليها السلام) aur Esa (عليه السلام) ka tazkera aaraha hai, lehaza ain mumkin hai ke yahan par Hazrat Maryam (عليها السلام) ke walid ki taraf ishara ho.

AAYAT - 34

Zurriy-yatam-ba'-zubaa mim-ba'-z:

ذُرِّيَّةٌ بِعَظْمٍ مِّنْ بَعْضِ

Tarjuma: “ye ek dusre ki aulaad se hain”.

Hazrat Nooh (عليه السلام), Hazrat Adam (عليه السلام) ki aulaad se hain, Hazrat Ibrahim (عليه السلام) Hazrat Nooh (عليه السلام) ke aulaad se hain, aur phir Hazrat Ibrahim (عليه السلام) ka poora khandaan Bani Isma'il, Bani Israel aur Aal-e-Imran in ki aulaad mein se hain.

wallaahu Samii-'un 'Aliim.

وَاللَّهُ سَمِيعٌ عَلِيمٌ

Tarjuma: “Aur Allah Sunne waala, Janne waala hai”.

AAYAT - 35

'Iz qaala-timra-atu 'Im-raana
Rabbi 'innii nazartu laka maa fii
batnii muharraran

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ
لَكَ مَا فِي بَطْنِي مُحَرَّرًا

Tarjuma: “Jab kaha Imran ki biwi ne ke ae mere Rab! Jo bachcha mere pait mein hai is ko mai Teri hi nazar karti hoon, har zimmedari se churda kar”.

Imran ki biwi yani Hazrat Maryam (عليها السلام) ki waalda bahut hi neik, mutaqi aur zahedah thi. Jab inko hamal hua to inhone Allah Ta'ala ke huzoor ye arz kiya ke parwardigaar! Jo bachcha mere pait mein hai, jise Tu paida farma raha hai, ise mai Teri hi nazar karti hoon. Hum is par

duniyawī zimmedariyon ka koi bojh nahi daalenge aur iska khalistan Haikal ki khidmat ke liye, deen ki khidmat ke liye, Taurat ki khidmat ke liye waqif kardenge. Hum apna bhi koi bojh is par nahi daalenge. Inhein ye tawaqe thi ke Allah Ta'ala beta ataa farmayega. [مُحَرَّرًا] *muharraran* ke maane hain *"Ise azaad karte hue"*. Yani hamari taraf se is par koi zimmedari nahi hogi aur ise hum tere liye khalis kardenge.

fa-taqabbal minnii:

فَتَقَبَّلَ مِنِّي ۖ

Tarjuma: *"Pas! Tu isko meri taraf se qubool farma!"*

Ae Allah! Tu meri is nazar ko sharf-e-qubool ataa farma.

innaka' An-tas-Samii-'ul-'Aliim.

إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٥﴾

Tarjuma: *"Yaqeenan Tu sab kuch Sunne waala, sab kuch Jaanne waala hai".*

AAYAT - 36

Falammaa waza-'at-haa qaalat

Rabbi 'innii waza'-tu-haaa
'unsaa!

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ ۖ

Tarjuma: *"To jab ise waza-e-hamal hua to us ne kaha ae mere Rab! Ye to mai ek ladki ko jan gayi hoon".*

Yani meri haan to beti paida hogayi hai. Mai to sonch rahi thi ke beta paida hoga to mai isko waqf kardoongi.

Us waqt tak Haikal ke khadimaon mein kisi ladki ko qubool nahi kiya jaata tha.

Wallahu 'A'-la-mu bimaa waza-'at

وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ ۖ

Tarjuma: *Aur Allah behtar jaanta tha ke Is ne kya janna hai".*

Ise kya pata tha ke is ne kaisi beti janni hai!

wa laysaz-zakaru kal-'unsaa.

وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ ۖ

Tarjuma: *"Aur nahi hoga koi beta is beti jaisa!"*

Is jumle ke donon maane kiye gaye. Awwalan: Agar ye qaul maana jaaye Hazrat Maryam (عليها السلام) ki waaldah ka tarjuma yun hoga: *"Aur ladka ladki ke manind to nahi hota"*. Agar ladka hota to mai use khidmat ke

liye waqf kardeti, ye to ladki hogayi hai. Saniyan: Agar is qaul ko Allah ki taraf se maana jaaye to mafhoom ye hoga ke koi beta aisa ho hi nahi sakta jaisi beti tu ne janam di hai. Aur ab Maryam ؑ ki waaldah ka kalaam shuru hua:

a 'innii sammay-tuhaa Maryama

وَإِنِّي سَمَّيْتُهَا مَرْيَمَ

Tarjuma: “*Aur mai ne iska naam Maryam rakha hai*”

wa 'inniii 'u-'iizuhaa bika wa

zurriyaa-tahaa minash-Shay- ۞ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ
taanir-Rajiim.

Tarjuma: “*Aur (Ae parwardigaar!) mai isko aur iski aulaad ko Teri panaah mein deti hoon shaitaan-e-mardood (ke hamlon) se*”.

Ae Allah! Tu is ladki (Maryam) ko bhi aur iski aane waali aulaad ko bhi shaitaan ke shar se apni hifazat mein rakhiyo!

AAYAT - 37

Fata-qabbalahaa Rab-buhaa bi-qabuulin
hasaninw

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ

Tarjuma: “*To qubool farmaliya usko (yani Hazrat Maryam ko) iske Rab ne badi hi umdegi ke saath*”

Sharf-e-qubool ataa farmaya bade hi khoobsurat andaz mein.

wa 'am-batahaa nabaatan hasananw

وَأَنْبَأَهَا نَبَأًا حَسَنًا

Tarjuma: “*Aur is ko parwan chardhaya bahut aala tareeqe par*”

wa kaffalahaa Zakariyyaa.

وَكَفَّلَهَا زَكَرِيَّا

Tarjuma: “*Aur isko Zikriya ؑ ki kifalat mein de diya*”.

Hazrat Zikriya ؑ in ke sarparast muqarar hue aur inhone Hazrat Maryam ؑ ki kifalat wa tarbiyat ki zimmedari uthayi. Wo Hazrat Maryam ؑ ke khaalu the. Aap ؑ waqt ke Nabi the aur Israeli istelah mein Haikal Sulemani ke kahan-e-aazam (*chief priest*) bhi the.

Kullamaa dakhala 'alayh
Zakariyyal-Mibraaba

كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ

Tarjuma: “*Jab kabhi bhi Zikriya ؑ inke paas jaate the mobraab mein*”

watada 'indahaa rizqaa.

وَجَدَ عِنْدَهَا رِزْقًا

Tarjuma: “To inke paas rizq paate”

“Mohraab” se muraad wo gosha ya hujra hai jo Hazrat Maryam عليها السلام ke liye makhsoos kardiya gaya tha. Hazrat Zikriya عليه السلام unki dekh bhaal ke liye aksar inke hujre mein jaate the. Aap عليه السلام jab bhi hujre mein jaate to dekhte ke Hazrat Maryam عليها السلام ke paas khaane peene ki cheezein aur baghair mausam ke phal maujood hote. Baaz logaon ki raaye ye bhi hai ke yahan rizq se muraad maadi khaana nahi, balke ilm wa hikmat hai ke jab Hazrat Zikriya عليه السلام in se baat karte the to hairaan reh jaate the ke is ladki ko is qadar hikmat aur itni mu'arifat kahan se haasil hogayi?

Qaala yaa-maryamu 'annaa laki haazaa?

قَالَ يَرْيَمُ اِنَّ لَكَ هٰذَا

Tarjuma: “Wo poochte ae Maryam عليها السلام! Tumhein ye cheezein kahan se milti hain?”

Ye anwah-o-aqsaam ke khaane aur bemausami phal tumhare paas kahan se aajate hain? ya ye ilm wa hikmat aur mu'arifat ki baatein tumhein kahan se maloom hoti hain?

Qaalat huwa min 'indillaah:

قَالَتْ هُوَ مِنْ عِنْدِ اللّٰهِ

Tarjuma: “Wo kehti thi ke ye sab Allah ki taraf se hai”.

Ye sab iska fazal aur iska karam hai.

'innallaaha yarzuqu many-
yashaaa-'u bi-gayri hisaab.

اِنَّ اللّٰهَ يَرْزُقُ مَنْ يَّشَاءُ بِغَيْرِ حِسَابٍ

Tarjuma: “Yaqeenan Allah Ta'ala jisko chaahta hai behisaab ataa karta hai”.

AAYAT - 38

Hunaalika da-'aa Zakariy-yaa Rabbah:

هٰذَاكَ دَعَا زَكَرِيَّا رَبَّهُ

Tarjuma: “Hazrat Zikriya عليه السلام (ko ye mushahedah hua to inhon) ne usi waqt apne parwardigaar se ek dua ki”.

qaala Rabbi hab lii mil-ladunka
zurriyyatan-tayyibah:

قَالَ رَبِّ هَبْ لِيْ مِنْ لَّدُنْكَ ذُرِّيَّةً طَيِّبَةً

Tarjuma: “Inhone kaha: Ae mere Rab! Tu mujhe bhi Apne janab se koi pakeezah aulaad ataa farmade”.

Hazrat Zikriya عليه السلام bahut budhe ho chuke the, inki ahliya bhi bahut budi ho chuki thi aur saari umar baanjh rahi thi aur inke haan koi aulaad nahi hui thi. Ye mazameen Sureh Maryam mein zyada tafseel ke saath bayaan hue hain. Makki daur mein jab ke musalmaan Hijrat-e-Habsba ke liye gaye the, to wahan jakar Najashi ke darbar mein Hazrat Jafar عليه السلام Bin Ubbi Talib ne Sureh Maryam ki aayaat padhkar sunayi thi. Is munasibat se ye mazameen Sureh Maryam mein bhi milte hain. Hazrat Zikriya عليه السلام saari umar beaulaad rahe the, lekin Hazrat Maryam عليها السلام ke paas Allah Ta'ala ki qudrat ka mushaheda karne ke baad aulaad ki jo khuwahish inke andar dabi hui thi wo chingari dafatan bhadak uthi. Inhone arz kiya ke Ae Allah! Tu is bachchi ko ye sab kuch de sakta hai to apni qudrat se mujhe bhi pakeezah aulaad ataa farmade!

'innaka Samii-'ud-du-'aaa'.

إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٩﴾

Tarjuma: “Yaqeenan Tu dua ka sunne waala hai”.

AAYAT - 39

Fanaadat-hul-malaaa-'ikatu wa
huwa qaaa-'imuny-yusallii fil-
Mihraabi

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ

Tarjuma: “To farishton ne inhein nida di jab ke wo apne hujre mein khade hue namaz padh rabe the”

'annallaaha yubashshiruka bi-Yahyaa

أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى

Tarjuma: “Ke Allah Ta'ala tumhein basharat deta hai Yahiya عليه السلام ki”

musaddiqam-bi-Kalimatim-minallaahi

مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ

Tarjuma: “Jo tasdeeq karega Allah ki taraf se ek kalima ki”

Is se muraad Hazrat Esa عليه السلام hain, jinke liye aayat 44 mein [بِكَلِمَةٍ مِنْهُ] Kalimatim-minhuu ka lafz aaraha hai.

wa sayyi-danw-wa hasuuranw-
wa Nabiyyam-mi-nas-saalihiin.

وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ﴿٤٠﴾

Tarjuma: “Aur sardar boga aur tajarud ki zindag iguzarega aur Nabi boga saleheen mein se”.

Yahan note karlijiye ke aakhri lafz jo Hazrat Yahiya عليه السلام ki mada'h ke liye aaya hai wo “Nabi” hai.

AAYAT - 40

Qaala Rabbi 'annaa ya-kuunu lii gulaamun ﴿۱۰﴾ قَالَ رَبِّ اَنْتَ يَكُوْنُ لِىْ غُلَامٌ

Tarjuma: "(Zikriya عليه السلام ne) kaha: Parwardigaar! Mere haan ladka kaise hojayega?"

Abhi khud dua kar rahe the, lekin Allah ki taraf se bete ki basharat milne par ghaliban iski tauseeq aur *re-assurance* chah rahe hain ke mere haan kaise beta hojayega?

wa qad balaga-niyal-kibarun

وَقَدْ بَلَغَنِى الْكِبَرُ

Tarjuma: "Jabke mai intehayi budha ho chuka hoon"

wamra-'atii 'aaqir?

وَاْمَرَاًئِىْ عَاقِرٌ

Tarjuma: "Aur meri biwi baanjh rahi hai".

Qaala kazaali-kallaahu yaf-'alu maa yashaaa' ﴿۱۱﴾ قَالَ كَذٰلِكَ اَللّٰهُ يَفْعَلُ مَا يَشَآءُ

Tarjuma: "(Allah ne) farmaya: Isi tarah Allah jo chahta hai karta hai".

Ise asbaab ki ahtiyaaj nahi hai. Asbaab iske mohtaaj hain, Allah asbaab ka mohtaaj nahi hai.

AAYAT - 41

Qaala Rabbij-'al-liii'Aayah! ﴿۱۲﴾

قَالَ رَبِّ اجْعَلْ لِّىْ اٰيَةً

Tarjuma: "Inhone arz kiya: Parwadigaar! Mere (itmenaana ke) liye koi nishani muqarrar kardein".

Mujhe maloom hojaye ke waqeyi aisa hona hai aur ye kalam jo mai sunraha hoon waqetan teri taraf se hai.

Qaala 'Aayatuka 'allaa tukalli-

man-naasa salaasata 'ayyaamin ﴿۱۳﴾ قَالَ اٰيَتُكَ اَلَا تُكَلِّمُ النَّاسَ ثَلٰثَةَ اَيَّامٍ اِلَّا رَمَزًا ۚ

Tarjuma: "(Allah ne) farmaya: Tumbare liye nishani ye hai ke ab tum teen din tak logaon se guftagu nahi karsakoge siwaye ishaare kanaye ke".

Yani inki quwat-e-goyayi salb hogayi aur ab wo teen din tak kisi se baat nahi kar sakte the.

Wazkur-Rab-baka kasiiran ﴿۱۴﴾

وَادْكُرْ رَبَّكَ كَثِيْرًا

Tarjuma: "Aur (apne dil mein) apne Rab ko kasrat se yaad karte raho"

wa sabbih bil-'ashiyyi wal-'ibkaar. (Section 5)

وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ ﴿۱۵﴾

Tarjuma: "Aur tasbeeh kiya karo shaam ke waqt bhi aur subah ke waqt bhi".

AAYAAT 42 TO 54

وَإِذْ قَالَتِ الْمَلَكَةُ يَمْرُؤُا إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾ يَمْرُؤُا
 اقْنِطِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ
 وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾
 إِذْ قَالَتِ الْمَلَكَةُ يَمْرُؤُا إِنَّ اللَّهَ يَكْفُلُ بِكِ وَلَهُ اسْمُ الْمَسِيحِ عِيسَى ابْنُ
 مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَ مِنَ الْمَقَرَّرِينَ ﴿٤٥﴾ وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا
 وَمِنَ الظَّالِمِينَ ﴿٤٦﴾ قَالَتْ رَبِّ أَنْىَ يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ
 مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٧﴾ وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ
 وَالْإِنْجِيلَ ﴿٤٨﴾ وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ
 مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْكَلْمَةَ وَالْأَبْرَصَ وَأُنْخِ
 الْمَوْتَىٰ بِإِذْنِ اللَّهِ ۚ وَأَنْبِئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخِرُونَ ۚ فِي بُيُوتِكُمْ ۚ إِنَّ فِي ذَلِكَ لَآيَةً
 لِّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ ﴿٤٩﴾ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْ مِنَ التَّوْرَةِ وَلَرِجَالٌ لَّكُمْ بَعْضُ
 الَّذِي حَرَّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۚ إِنَّ اللَّهَ رَبِّي وَ
 رَبُّكُمْ فَاعْبُدُوهُ ۚ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٥٠﴾ فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى
 اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ۖ آمَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿٥١﴾ رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا
 الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٢﴾ وَمَكْرُؤًا لِّمَنْ كَفَرَ اللَّهُ وَاللَّهُ خَيْرُ الْبَاقِرِينَ ﴿٥٣﴾

42. Wa 'iz qaalatil-malaaa-'ikatu yaa-Maryamu 'innal-laahas-tafaaki wa tahharaki wastafaaki 'alaa nisaaa-'il-'aalamiin.

43. Yaa-Maryamuqnutii li-Rabbiki wasjudii warka-'ii ma-'ar-raaki-'iin.

44. Zaalika min 'ambaaa-'il-gaybi nuuhiihi 'ilayk. Wa maa kunta ladayhim 'iz yulquuna 'aqlaamahum 'ayyubum yak-fulu Maryam: wa maa kunta ladayhim 'iz yakb-tasimuun.

45. 'Iz qaalatil-malaaa-'ikatu yaa-Maryamu 'innallaaha yu-bashshiruki bi-Kalimatim-min-bus-muhul-Masiihu 'lisabnu-Maryama wajiihan-fid-dunyaa wal-' Aakhirati wa minal-Mu-qarrabiin;

46. Wa yukalli-munnaasa fl-mahdi wa kahlan-wa minas-saalihiin.

47. Qaalat Rabbi 'annaa yakuunu lii waladun-wa lam yamsasnii bashar. Qaala kazaali-killaaahu yakb-luqu maa yashaaa': 'izaa qazaaa 'amran-fa-'innamaa ya-quulu lahuu 'KUN'-fa-yakuun!

48. Wa yu-'allimuhul-Kitaaba wal-Hikmata wat-Tawraata wal-'Injiil.

49. Wa Rasuulan 'ilaa Baniii-'Israaa-'iil: 'annii qad ji'-tu-kum bi-'Aayatim-mir-Rabbikum 'anniii' akbluqu lakum-minat-tiini ka-hay-'atit-tayri fa-'anfukhu fiihi fa-yakuunu tayram-bi-'iznillaah. Wa 'ubri-'ul-'akmaha wal-'abrasi wa 'uh-yil-mawtaa bi-'iznillaah. Wa 'unabbi-'ukum-bimaa ta'-kuluuna wa maa tadda-kbi-ruuna fii buyuutikum. 'Inna fii zaalika la-'aayatal-lakum 'in-kuntum-Mu'-miniin;

50. Wa Musaddiqal-limaa bayna yadayya minat-Tawraati wa li-'ubilla lakum-ba'-zallazii hurrima 'alaykum wa ji -tu-kum-bi-'Aayatim-mir-Rabbi-kum, fattaqullaaha wa'atii-'uun.

51. 'Innallaha Rabbii wa Rabbukum fa'-buduuh. Haazaa Siraatum-mustaqiim.

52. Falamaaa'abassa 'lisaa min-humul-Kufra qaala man 'Ansaarii 'ilallaah? Qaalal-Hawaa-riyyuuna nahnu 'Ansaar-rullaah: 'aamannaa billaahi wash-had bi-'annaa Musli-muun.

53. Rabbanaaa'aamannaa bi-maaa 'anzalta wattaba'-nar-Rasuula fak-tubnaa ma-'ash-Shaahidiin.

54. Wa makaruu wa makaral-laah : wallaahu Khayrul-maa-kiriin.

(Part Three-Fourth)(Section 6)

Hazrat Zikriya عليه السلام aur Hazrat Yahya عليه السلام ka qissa bayaan hogaya ke Allah Ta'ala ne Hazrat Zikriya عليه السلام ko shadeed zayee ki umar mein ek baanjh aur budhi aurat se Hazrat Yahya عليه السلام jaisa beta de diya. To kya ye aam qanoon ke mutabiq hai? Zahir hai ye bhi to mu'ajizah tha. Isi tarah is se zara badhkar ek mu'ajizah Hazrat Maseeh عليه السلام ki paida'ish hai ke inhein baghair baap ke paida farmadiya. Ab iska zikr aaraha hai.

AAYAT - 42

Wa 'iz qaalatil-malaaa-'ikatu yaa-Maryamu

وَإِذْ قَالَتِ الْمَلَكَةُ يَمْرُئِي

Tarjuma: "Aur yaad karo jab ke kaha farishton ne ae Maryam عليها السلام"

'innal-laahas-tafaaki wa
tahharaki wastafaaki 'alaa
nisaaa-'il-'aalamiin.

إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ
عَلَى نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾

Tarjuma: "Yageenan Allah ne tumhein chunliya hai aur tumhein khoob paak kardiya hai aur tumhein tamaam jahan ki khuwateen par tarjee di hai".

AAAYAT - 43

Yaa-Maryamuqnutii li-Rabbiki

يَمَرْيَمُ اقْنُتِي لِرَبِّكِ

Tarjuma: “Ae Maryam! Apne Rab ki farmanbardari karti raho”

wasjudii warka-'ii ma-'ar-raaki-'iin.

وَاسْجُدِي وَارْكَعِي مَعَ الرُّكَّعِينَ ﴿٤٣﴾

Tarjuma: “Aur sajdah karti raho aur ruku karti raho ruku karne walaon ke saath”.

Yani namaz-e-ba jamat ke andar shareek hojaya karo.

AAAYAT - 44

Zaalika min 'ambaaa-'il-gaybi
nuubiihi 'ilayk.

ذٰلِكَ مِنْ اَنْبَاءِ الْغَيْبِ نُوحِيْهِ اِلَيْكَ ۖ

Tarjuma: “Ye ghaib ki khabron mein se hai jo (Ae Muhammad ﷺ!) hum Aap ko wahi kar rahe hain”.

Wa maa kunta ladayhim 'iz
yulquuna 'aqlamahum 'ayyuhum
yak-fulu Maryam:

وَمَا كُنْتَ لَدَيْهِمْ اِذْ يُنْفِقُوْنَ اَفَلَا مَهْمُ
اَيُّهُمْ يَكْفُلُ مَرْيَمَ ۚ

Tarjuma: “Aur Aap ﷺ to inke paas maujood nahi the jab ke wo apne qalm phenk rahe the (ye taye karne ke liye) ke in mein se kaun Maryam ka kafeel hoga”.

Jab Hazrat Maryam ؑ ko inke waalida ne Haikal ki khidmat ke liye waqf kiya to Haikal ke kahinon mein se har ek ye chaahta tha ke ye bachchi meri tehweel mein ho, iski tarbiyat aur parwarish ki sa'adat mujhe haasil hojaye jise Allah ke naam par waqf kardiya gaya hai. Chunache iske liye wo apne qalm phenk kar kisi tarah qura'a andazi kar rahe the. Is mein Allah ne Hazrat Zikriya ؑ ka naam nikal diya. Yahan asnaye kalam mein Nabi Kareem ﷺ ko mukhatib kar ke farmaya jaaraha hai ke Aap ﷺ to us waqt wahan nahi the jab wo qura'a andazi se ye mu'amlata taye kar rahe the.

Wa maa kunta ladayhim 'iz yakb-tasimuun.

وَمَا كُنْتَ لَدَيْهِمْ اِذْ يَخْتَصِمُوْنَ ﴿٤٤﴾

Tarjuma: “Aur na Aap ﷺ us waqt inke paas maujood the jabke wo appas mein jhagad rahe the”.

AAYAT - 45

'Iz qaalatil-malaaa-'ikatu yaa- Maryamu 'innallaaha yu-bashshiruki **إِذْ قَالَتِ الْمَلَكَةُ يَمْرُؤُماً إِنَّ اللَّهَ بِبَشْرِكَ بِكَلِمَةٍ مِنْهُ**
bi-Kalimatim-min-hus

Tarjuma: “Yaad karo jab ke farishton ne kaha ae Maryam! Yaqeenan Allah Ta’ala tumhein basharat de raha hai Apni taraf se ek kalima ki”

Tumhein Allah Ta’ala ek aisi hasti ki wiladat ki khushkhabri deraha hai jo uski jaanib se ek khaas kalima hoga.

muhul-Masiihu 'Iisabnu-Maryama **اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ**

Tarjuma: “Iska naam hoga Al-Maseeh, Esa, Maryam ka beta”.

wajiihan-fid-dunyaa wal-' **وَجِئَهَا فِي الدُّنْيَا وَالْآخِرَةِ وَ مِنَ الْمُبَرَّاتِ**
Aakhirati wa minal-Mu-qarrabiin;

Tarjuma: “Martabe waala hoga dunya mein bhi aur aakhirat mein bhi aur Allah ke bahut hi muqaribeen baargah mein se hoga”.

AAYAT - 46

Wa yukalli-munnaasa fil-mahdi wa kahlan **وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا**

Tarjuma: “Aur wo logaon se guftagu karega godh mein bhi aur poori umar ka hokar bhi”

Kahulat chalees baras ke baad aati hai aur Hazrat Maseeh ﷺ ka raf-e-samawi 33 baras ki umar mein hogaya tha. Goya is aayat ka taqaza abhi poori nahi hua hai. Aur is se andaza karlijiye ke ye baat kehne ki zaroorat kya thi? Poori umar ko pahunch kar to sabhi bolte hain, yahan iska ishaara kyun kiya gaya? Isliye ta’ake hammein maloom hojaye ke Hazrat Maseeh ﷺ par maut abhi waarid nahi hui, balke wo wapaa aayenge, dunya mein dubara utrenge, phir inki kahulat ki umar bhi hogi. Wo shaadi bhi karenge, inki aulaad bhi hogi aur inke zariye se Allah Ta’ala nizam-e-khilafat aala minhaj alnabuwat ko poori dunya mein qaa'em karega.

wa minas-saaliheen.

وَمِنَ الصَّالِحِينَ

Tarjuma: “Aur wo hamare neikokaar bandon mein se hoga”.

AAYAT - 47

Qaalat Rabbi 'annaa yakuunu lii waladun-wa lam yamsasnii bashar. قَالَتْ رَبِّ اِنَّيْ يَكُوْنُ لِيْ وَلَدٌ وَلَمْ يَمْسَسْنِيْ بَشَرٌ

Tarjuma: “(Hazrat Maryam ؑ ne ye baat suni to taajub se) boli: *Ae Allah! Mere aulaad kaise hojayege jab ke mujhe to kisi mard ne haath tak nahi lagaya!*”

Qaala kazaali-killaahu yakh-luqu maa yashaaa: قَالَ كَذٰلِكَ اللّٰهُ يَخْلُقْ مَا يَشَآءُ

Tarjuma: “*Farmaya: Isi tarah Allah Ta’ala takhleeq farmata hai jo kuch chaahata hai*”.

Wo apne banaye hue quwaneen-e-fitrat ka paband nahi hai. Agarche aam wiladat isi tarah hoti hai ke is mein baap ka hissa hota hai aur maa ka bhi, lekin Allah Ta’ala in asbaab aur wasayal wa zaraye ka mohtaaj nahi hai, wo jaise chaahе paida karsakta hai.

'izaa qazaaa 'amran-fa-'innamaa ya-quulu lahuu 'KUN'- fa-yakuun! اِذَا قَضٰى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهُ كُنْ فَيَكُوْنُ

Tarjuma: “*Wo to jab kisi amar ka faisla karleta hai to is se kehata hai hoja to wo hojaata hai*”.

AAYAT - 48

Wa yu-'allimuhul-Kitaaba wal-Hikmata wat-Tawraata wal-Injiil. وَيُعَلِّمُهُ الْكِتٰبَ وَالْحِكْمَةَ وَالتَّوْرٰتِ وَالْاِنْجِيْلَ

Tarjuma: “*Aur Allah Ta’ala isko sikhayega kitaab aur hikmat bhi aur Taurat aur Injeel bhi*”.

Yahan par chaar cheezon ka zikr aaya hai jin ki Allah Ta’ala ne Hazrat Maseeh ؑ ko taleem di: Kitaab aur Hikmat aur Taurat aur Injeel. In chaar cheezon ke mabeen jo teen “wao” aaye hain in mein se do waw-e-ataf hain, jab ke darmiyani “wao” waw-e-tafseer hai. Is tarah aayat ka mafhoom ye hoga ke “*Allah inko sikhayega kitaab aur hikmat yani Taurat aur injeel*”. Is liye ke Taurat mein sirf ehkaam the, hikmat nahi thi aur Injeel mein sirf hikmat hai, ehkaam nahi hain. Yahi wo nukhta hai jis ko samajh lene se ye guthi hal hoti hai aur ise samjhe baghair logaon ke zehnon mein uljhanein rehti hain.

Wa Rasuulan 'ilaa Baniiii-'Israaa-'iil:

وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ

Tarjuma: “*Aur usko Rasool banakar bhejega Bani Israel ki taraf*”

Ab ye jo do baik waqt aane waali (*contemporary*) istelahaat hain in ko note karlijiye. Hazrat Yahya عليه السلام ke baare mein tamaam tauseefi kalimaat ke baadaakhribaatyefarmayi: [نَبِيًّا مِّنَ الصَّالِحِينَ] *Nabiyyam-minas-Saalibiin*. “*Nabi bonges saleheen mein se*”. Jab ke Hazrat Esa عليه السلام ke baare mein farmaya: [وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ] *Wa Rasuulan 'ilaa Baniiii-'Israaa-'iil*: Yani *Bani Israel ki taraf Rasool bankar aayenge*. Nabi aur Rasool mein ye farq note karlijiye ke Hazrat Yahya عليه السلام sirf Nabi the isliye wo qatal bhi kardiye gaye, jabke Hazrat Esa عليه السلام Rasool the aur Rasool qatal nahi hosakte, isliye inhein zinda aasman par uthaliya gaya. Ye bahut ahem mazmoon hai. Muta'ala Qur'an Hakeem ke dauran iske aur bhi hawale aayenge.

'annii qad ji'-tu-kum bi-

'Aayatim-mir-Rabbikum

إِنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ

Tarjuma: “(*Chunache Hazrat Maseeh عليه السلام ne Bani Israel ko daawat di*) *ke mai tumhare paas tumhare parwardigaar ki taraf se nishani lekar aaya hoon*”.

Abhi tak guftagu horahi thi ke Hazrat Maryam عليه السلام ko Allah Ta'ala ki taraf se ye saari khushkhabri di gayi. Ab yun samjhiye ke qissa mukhtesar, inki wiladat hui, wo pale bade, ye saari tareekh beech mein se hazaf kar ke naqsha kheencha jaaraha hai ke ab Hazrat Maseeh عليه السلام ne apni daawat ka aghaaz kardiya. Aap عليه السلام ne Bani Israel se kaha ke mai tumhare paas tumhare Rab ki taraf se nishani lekar aaya hoon.

'anniii' akhluqu lakum-minat-

tiini ka-hay-'atit-tayri

إِنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ

Tarjuma: “*Ke mai tumhare liye mitti se parinde ki manind surat banata hoon*”.

fa-'anfukhu fihi fa-yakuunu

tayram-bi-'iznillaah.

فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ

Tarjuma: “*Phir mai is mein phoonk maarta hoon to wo banjata hai udhta hua parinda Allah ke hukm se*”.

Yahan aap note karte jaiye ke har mu'ajize ke baad [بِإِذْنِ اللَّهِ] *bi-'iznillaah*. farmaya. Yani *ye mera koi daawa nahi hai, mera koi kamaal nahi hai. Ye jo kuch hai wo Allah ke hukm se hai*.

Wa 'ubri-'ul-'akmaha wal-
'abrasa wa 'uh-yil-mawtaa
bi-'iznillah.

وَأُبْرِئِ الْكَمَّةَ وَالْأَبْرَصَ وَأُنْجِ الْمُؤْتَى بِإِذْنِ اللَّهِ

Tarjuma: “*Aur mai shafa de deta hoon madarzaad andhe ko bhi aur kodhi ko bhi, aur mai murde ko zinda kardeta hoon Allah ke hukm se*”.

Wa 'unabbi-'ukum-bimaa ta'-
kuluuna wa maa tadda-khi-
ruuna fii buyuutikum.

وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ
فِي بُيُوتِكُمْ

Tarjuma: “*Aur mai tumhein bata sakta hoon jo kuch tum khaate ho aur jo kuch tum apne gharon mein zakheerah kar ke rakhthe ho*”.

'Inna fii zaalika la-'aayat-al-
lakum 'in-kuntum-Mu'-miniin;

إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ

Tarjuma: “*Yaqeenan un tamaam cheezon mein tumhare liye nishani hai agar tum Imaan laane waale ho*”.

Hazrat Maseeh ﷺ ne apni risalat sadaqat aur daleel ke taur par ye tamaam mu'ajizaat pesh farmaye.

AAYAT - 50

Wa Musaddiqal-limaa bayna
yadayya minat-Tawraati

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْ مِنَ التَّوْرَةِ

Tarjuma: “*Aur mai tasdeeq karte hue aaya hoon iski jo mere saamne maujood hai Taurat mein se*”

wa li-'uhilla lakum-ba'-zallazii
hurrima 'alaykum

وَأُحِلَّ لَكُمْ بَعْضُ الَّذِي حُرِّمَ عَلَيْكُمْ

Tarjuma: “*Aur (isliye aaya hoon) ta'ake mai halaal tehra doon tum par in mein se baaz cheezein jo tum par haraam kardi gayi hain*”.

Ye asal mein “Sabt” ke hukm ke baare mein ishaara hai. Jaise hamare haan bhi baaz mazhabi mizaaj ke logaon mein badi sakhti paida hojaati hai aur wo deen ke ehkaam mein ghulu karte chale jaate hain, isi tarah sabt ke hukm mein Yahudiyon ne is had tak ghulu karliya tha ke is roz kisi mareez ke liye dua karna ke Allah se ise shafa de de, ye bhi ja'ez nahi samajhte the. Wo kehte the ke ye bhi dunya ka kaam hai. Chunache wo is mu'amle mein ek inteha tak pahunch gaye the. Hazrat Maseeh ﷺ ne aakar iski wazahat ki ke is tarah ki cheezein sabt ke taqazon mein shaamil nahi hain.

wa ji -tu-kum-bi-'Aayatim-mir-Rabbi-kum, وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ ۝

Tarjuma: “Aur mai tumbhare paas lekar aaya hoon nishani tumbhare Rab ki taraf se”.

fattaqullaaha wa'atii-'uun. فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۝

Tarjuma: “Pas! Allah ka taqwa ekhtiyaar karo aur meri ita'at karo”.

AAAYAT - 51

'Innallaha Rabbii wa Rabbukum fa'-buduuh. إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۝

Tarjuma: “Yaqeenan Allah hi mera bhi rab hai aur tumbhara bhi Rab hai, pas usi ki bandegi karo”.

Haazaa Siraatum-mustaqiim. هَذَا صِرَاطٌ مُسْتَقِيمٌ ۝

Tarjuma: “Yahi seedha raasta hai”.

Yahi alfaaz Sureh Maryam (aayat 36) mein bhi waarid hue hain.

AAAYAT - 52

Falammaaahassa 'lisaa min-humul-Kufra فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ ۝

Tarjuma: “Pas jab Esa ﷺ ne inki taraf se kufr ko bhaanp liya”.

qaala man 'Ansaarii 'ilallaah? قَالَ مَن أَنْصَارِي إِلَى اللَّهِ ۝

Tarjuma: “To inhone pukaar lagayi ke kaun hai mera madadgaar Allah ki raah mein?”

Yahan phir darmiyaani arse ka zikr chord diya gaya hai. Bani Israel ko daawat dete hue Hazrat Maseeh ﷺ ko kayi saal beet chuke the. Is daawat se jab ulma-e-yahood ki masnadon ko khatrah lahaq hogaya aur inki chaudhrahatein khatre mein padgayi to inhone Hazrat Maseeh ﷺ ki shadeed mukhalifat ki. Us waqt tak yahoodiyon par unki ulma ka asar wa rasukh bahut zyada tha. Jab aap ﷺ ne inki taraf se kufr ki shiddat ko mehsoos kiya ke ab ye zidd aur mukhalifat par tul gaye hain to aap ﷺ ne ek pukaar lagayi, ek nida di, ek dawaat-e-aam di ke kaun hai jo Allah ki raah mein mera madadgaar hain? yani ab jo kashakash hone waali hai, jo tasadam hone waala hai is mein ek “Hazabullah” banegi aur

ek “Hazabulshaitaan” hogi. Ab kaun hai jo mera madadgaar ho Allah ki raah mein is jadd-o-jahad aur kashakash mein? deen ka kaam karne ke liye yahi asal asaas hai. Isi bunyaad par koi shakhs uthe ke mai deen ka kaam karna chaahata hoon, kaun hai ke jo mera saath de? Ye jamat saazi ka ek bilkul tabayi tareeqa hota hai. Ek daayi uthta hai aur us daayi par aitemaad karne waale, us se itefaaq karne waale log iske saathi banjaate hain. Ye log zaati etebaar se us ke saathi nahi hote, iski hukumat aur sardari qaa'em karne ke liye nahi, balke Allah ki hukumat qaa'em karne ke liye aur Allah Ta'ala ke deen ke ghalba ke liye iska saath dete hain.

Qaalal-Hawaa-riyyuuna nahnu ' Ansaar-rullaah: قَالَ الْاَوْثَرِيُّونَ نَحْنُ اَنْصَارُ اللّٰهِ

Tarjuma: “Kaha hawariyon ne ke hum hain Allah ke madadgaar!”

“Hawari” ke asal maane dhobi ke hain jo kapde ko dhokar saaf kardeta hai. ye lafz phir aage badhkar apne akhlaaq aur kirdaar ko saaf karne walaon ke liye istemal hone laga. Hazrat Maseeh ﷺ ki tableegh zyadatar geeli jheel ke kinaron par hoti thi, jo samandar ki tarah bahut badi jheel hai. Aap ﷺ kabhi wahan kapde dhone waale dhobiyon mein tableegh karte the aur kabhi machliyan pakadne waale macheron ko daawat dete the. Aap ﷺ in se farmaya karte the ke ae machliyon ka shikaar karne walo! Aao, mai tumhein insaanon ka shikaar karna sikhaon. Aap ﷺ ne dhobiyon mein tableegh ki to in mein se kuch logaon ne apne aap ko pesh kardiya ke hum aap ki jadd-o-jahad mein Alah ke madadgaar banne ko tayaar hain. Ye aap ﷺ ke awaleen saathi the jo “Hawari” kehlaate the. Is tarah hawari ka lafz saathi ke maane mein istemal hone laga.

'aamannaa billaahi

اٰمَنَّا بِاللّٰهِ

Tarjuma: “Hum Imaan laaye Allah par”.

wash-bad bi-'annaa Musli-muun.

وَاَشْهَدُ بِاَنَّ مُسْلِمُوْنَ

Tarjuma: “Aur aap ﷺ bhi gawah rahiyege ke hum Allah ke farmanbardaar hain”.

AAAYAT - 53

Rabbanaaa'aamannaa bi-maaa 'anzalta

رَبَّنَا اٰمَنَّا بِمَا اَنْزَلْتَ

Tarjuma: “*Ae Rab hamare! Hum Imaan le aaye us par jo tu ne naazil farmaya*”.

wattaba'-nar-Rasuula

وَاتَّبَعْنَا الرَّسُولَ

Tarjuma: “*Aur hum Itba kar rahe hain tere Rasool ka*”.

fak-tubnaa ma-'ash-Shaahidiin.

فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٩﴾

Tarjuma: “*Pas! Tu hamara naam garwahon mein likh le.*”

Yahi lafz “gawah” ab Essayon ke ek khaas furq ki taraf se (*Jehova's witnesses*) ekhtiyaar kiya gaya hai. Lafz Yahwa (*Jehova*) ibrani mein khuda ke liye aata hai. Yani ye log apne aap ko “Khuda ke gawah” kehte hain. Suratul Baqarah ki aayat 143, hum padh aaye hain: [وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا] *Wa kazaalika ja-'alnaa-kum 'Ummatanw-Wasatal-li-takuunuu shuha-daaa-'a 'alan-naasi wa yakuunar-Rasuuluu -alaykum Shabiidaa. (Aur (ae musalmaano!) isi tarah to hum ne tumhein ek ummat-e-wast banaya hai ta'ake tum logaon par gawah ho aur Rasool tum par gawah ho*”. To ye lafz “Shahid” (gawah) qadeem hai aur islami hikmat aur islam ki mustalihaat mein iski ek haisiyat hai.

AAYAT - 54

Wa makaruu wa makaral-laah:

وَمَكَرُوا وَمَكَرَ اللَّهُ

Tarjuma: “*Ab inhone bhi chaalein chalein aur Allah ne bhi chaal chali*”.

Yahood ke ulma aur faresi Hazrat Maseeh ﷺ ke khilaaf mukhtalif chalein chal rahe the ke kis tarah ye qanoon ki giraft mein aajayein aur inka kaam tamaam kardiya jaaye. In logaon ne anjanab ﷺ ko martad aur wajib alqatal qaraar de diya tha, lekin mulk par siyasi iqtidaar chunke romiyon ka tha lehaza Romi governor ki tauseeq (*sanction*) ke baghair kisi ko saza-e-mout nahi di jasakti thi. Mulik ka badshah Agarche ek yahoodi tha lekin iski haisiyat kathputli badshah ki thi, jaise angrezi hukumat ke tahet Misar ke Shah Farooq hote the. Yahood ki mazhabii adalatein maujood thi jahan inke ulma, mufti aur faresi baitkar faisla karte the, aur agar wo saza-e-mout ka faisla dedete the to is faisla ki tanfeez (*execution*)

romi governor ke zariye hoti thi. Is surate-haal mein ulma-e-yahood ke haath bandhe hue the aur wo Hazrat Maseeh (عليه السلام) ko romi qanoon ki zad mein laane ke liye apni si chaalein chal rahe the. Wo anjanab (عليه السلام) se is tarah ke ulthe seedhe sawalaat karte ke Aap (عليه السلام) ke jawabaat se ye sabit kiya jasake ke ye shakhs Romi hukumat ka baaghi hai.

Yahood ki in chaalon ka todh karne ke liye Allah ne apni chaal chali. Ab Allah ki chaal kiya thi? Iski tafseel Qur'an hadees mein nahi hai, balke "Injeel Barnabas" mein hai jo pop ki library se baraamad hui thi. Hazrat Maseeh (عليه السلام) ke hawariyon mein ek hawari Yahooda ka yahood ne rishwat dekar is baat par raazi karliya tha ke wo Aap (عليه السلام) ki makhbari kar ke giraftar karaye. Allah Ta'ala ne isi uzar hawari ki shakal Hazrat Maseeh (عليه السلام) ki si badal di aur wo khud giraftaar hokar suli chardh gaya. Hazrat Maseeh (عليه السلام) par wo haath daal hi nahi sake. Hazrat Maseeh (عليه السلام) ek baagh mein rooposh the aur baagh ke andar bani hui ek kothri mein raat ke waqt ibadat mein mashgool the, jabke Aap (عليه السلام) ke baarah hawari bahar maujood the. Us waqt wo shakhs wahan se chupke se satak gaya aur jakar sipahiyon ko le aaya ta'ake Aap (عليه السلام) ko giraftaar kara sake. Ye romi sipahi the aur qandilein lekar aaye the. Us ne sipahiyon se kaha tha ke mai andar jaonga, jis shakhs ko mai kahoon "Ae hamare ustaad" bas isi ko pakad lena, wohi Maseeh hain. Is liye ke romiyon ko kya pata tha ke Maseeh (عليه السلام) kaun hain? ye shakhs jaise hi kothri ke andar dakhil hua usi waqt kothri ki chat phati aur chaar farishte naazil hue, jo Hazrat Maseeh (عليه السلام) ko lekar chale gaye. Allah Ta'ala ne is shakhs ki shakal tabdeel kardi aur Hazrat Maseeh (عليه السلام) waali shakal banadi. Ab ye ghabra kar bahar nikla to dusre hawariyon ne us se kaha "Ae hamare ustaad!" ye sunte hi sipahiyon ne ise qaabu karliya aur asal mein yahi shakhs suli chardha hai, na ke Hazrat Maseeh (عليه السلام). Ye saari tafaseel Injeel barnabas mein maujood hain. Ye shahadat darhaqeeqat Nasara hi ke ghar se hammein mili hai aur Qur'an ka jo bayaan hai is mein ye poori tarah fit baithti hai ke "Inhone apni si chaalein chalein aur Allah ne apni chaal chali".

wallaahu Khayrul-maa-kiriin.

(Part Three-Fourth) (Section 6)

وَاللَّهُ خَيْرُ الْمَكِينِينَ

Tarjuma: "Aur Allah Ta'ala behtareen chaal chalne waala hai".

AAYAAT 55 TO 63

إِذْ قَالَ اللَّهُ يُعِيسِي إِبْنِي مُتَوَفِّيكَ وَرَافِعَكَ إِلَىٰ وَمُطَهِّرَكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلَ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَمَةِ ۖ ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَأَحْكُمُ بَيْنَكُمْ فِي مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾ فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذَّ لَهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٥٦﴾ وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورُهُمْ ۚ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٥٧﴾ ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٨﴾ إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنَ مِنَ الْمُمْتَرِينَ ﴿٦٠﴾ فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَابْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ۖ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾ إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ ۚ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ ۚ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٣﴾

55. 'Iz gaalallaahu yaa-'lisaaa 'innii muta-waffika wa raafi-'uka 'i-layya wa mutahhi-ruka minallaaziina kafaruu wa jaa-'ilullazii-nattaba-'uuka faw-qal-laziina kafaruuu 'ilaa Yawmil Qiyaamah. Summa 'ilayya marji-'ukum fa-'abkumu baynakum fii-maa kuntum fiihi takhtalifuun.

56. Fa-'ammallaziina kafaruu fa-'u-'azzibuhum 'azaaban-shadii-dan fiddunyaa wal-'Aa-khirati, wa maa lahum-min-naa-siriin.

57. Wa 'ammallaziina 'aamanuu wa 'amilus-saalihaati fayuwaffiihim 'ujuurahum: wal-laahu laa yuhibbuz-zaalimiin.

58. Zaalika nat-luuhu 'alayka minal-'Ayaati waz Zikril-Hakiim.

59. 'Inna masala 'lisaa 'indal-laahi ka-masali 'Adam; khalaqahuu min-turaabin-sum-ma qaala lahuu 'KUN' fayakuun.

60. 'Al-Haqqu mir-Rabbika falaa takum-minal-mumtariin.

61. Faman baaajjaka fiihi mim-ba-'di maa jaaa-'aka minal-'ilmi faqulta-'aalaw nad-'u' ab-naaa-'anaa wa 'ab-naaa-'akum wa nisaaa-'anaa wa nisaaa-'akum wa 'anfusanaa wa 'anfusakum summa nabta-hil fanaj-'al-la'-natallaahi 'alal-kaazibiin.

62. 'Inna haazaa lahuwal-qasa-sul-haqq: wa maa min 'ilaa-hin 'illal-laah: wa 'innallaaha la-Hurwal-'Aziizul-Hakiim.

AAYAT - 55

'Tz qaalallaahu yaa-'lisaaa 'innii muta-waffika wa raafi-'uka 'i-layya **إِذْ قَالَ اللَّهُ يٰعِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ**

Tarjuma: “Yaad karo jab Allah ne kaha ke ae Esa **عِيسَىٰ** ab Mai tumhein le jaane waala hoon aur Apni taraf utha lene waala hoon”.

Lafz [**مُتَوَفِّيكَ**] muta-waffika ko qadyaniyon ne apne is ghalat aqeede ke liye bahut badi buniyaad banaya hai ke Hazrat Maseeh **عِيسَىٰ** ki wafaat hochuki hai. Lehaza is lafz ko achchi tarah samajh lijiye. [وَفَى] wafaa ka matlab hai kisi ko poora karna. Urdu mein bhi kaha jaata hai waada wafaa karo. Isi se baab tufail mein [**وَفَىٰ-يُوفِي-تُوفِيَةٌ**] waffaa, yurwaffii, taufiyat, ka matlab hai kisi ko poora dena. Jaisa ke aayat 25 mein hum padh aaye hain: [**فَكَيْفَ إِذَا جُمِعْتُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ تَدْوُ وَقِيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ۝**] Fa-kayfa 'izaaa jama'-naa-hum li-Yarwmil-laa rayba fiih, wa wuffiyat kullu nafsim-maa kasabat wa hum laa yuzlamuun? “To kya haal hoga jab hum inhein ekhatta karenge us din jis ke baare mein koi shak nahi! Aur har jaan ko poora poora badla iske amaal ka de diya jayega aur inpar koi zyadati nahi hogi”. Baab taf'al mein [**تَوَفَى-يَتَوَفَى**] tawaffaa, yatawaffaa, ka maane hoga kisi ko poora poora le lena. Aur ye lafz goya batamaam-o-kamaal mantabaq hota hai Hazrat Maseeh **عِيسَىٰ** par ke jinko Allah Ta'ala inke jism aur jaan samait dunya se legaya. Hum jab kehte hain ke koi shakhs wafaat paagaya to ye astartan kehte hain. Isliye ke iska jism to yahin reh gaya sirf jaan gayi hai. Aur yahi lafz Qur'an mein neend ke liye bhi aaya hai: [**اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا ۖ**] Allaahu yatawaffal-'anfusa hiina mawtihaa wallatii lam tamut fii manaamihaa: (Az-Zumar, 42) “Wo Allah hi hai jo mout ke waqt roohein qabz karleta hai aur jo abhi nahi mara uski rooh neend mein qabz karleta hai”. Isliye ke neend mein bhi insaan se khud sha'uri nikal jaati hai. Agarche wo zinda hota hai. Rooh ka ta'luq khudsha'uri ke saath hai. Phir jab insaan marta hai to rooh aur jaan donon chali jaati hain aur sirf jism reh jaata hai. Qur'an Hakeem ne in donon halaaton (neend aur mout) ke liye, [**تَوَفَى**] tawaffaa ka lafz istemal kiya hai. Aur sab se zyada mukamal [**تَوَفَى**] tawaffaa ye hai ke Allah Ta'ala Hazrat Maseeh **عِيسَىٰ** ko inke jism, jaan aur rooh teenon samait, jun ka tun, zinda salamat legaya. Hazrat Maseeh **عِيسَىٰ** ke raf-e-samawi ka ye aqeedah musalmaanon ka hai, aur jahan tak lafz [**تَوَفَى**] tawaffaa ka ta'luq hai us mein qata'an koi aisi pecheedah baat nahi hai jis se koi shakhs

Aap ﷺ ki mout ki daleel pakad sake, siwaye iske ke inlogon ko behkana asaan hai jinhein arbi zubaan ki grammar se waqfiyat nahi hai aur wo ek hi wafaat jaante hain, jabke azro-e-Qur'an teen qism ki "Wafaat" sabit hoti hai, jis ki mai ne wazahat ki hai. Aayat-e-zeir mut'ala ke mutazakkira bala tukde ka tarjuma phir kar lijiye: "*Yaad karo jab Allah ne kaha ke ae Esa mai tumhein le jaane waala hoon aur tumhein apni taraf utha lena waala hoon*".

wa mutabhi-ruka minallaaziina kafaruu

وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا

Tarjuma: "*Aur tumhein paak karne waala hoon in logaon se jinhone (tumbhare saath) kufri kiya hai*"

*wa jaa-'ilullazii-nattaba-'uuka
farw-qal-laziina kafaruuu 'ilaa
Yawmil Qiyaamah.*

وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ
كَفَرُوا إِلَى يَوْمِ الْقِيَمَةِ

Tarjuma: "*Aur ghalib karne waala hoon in logaon ko jo tumhari pairwi kareng qayamat tak in logaon par jo tumhara inkaar kar rahe hain*".

Yahood jinhone Hazrat Maseeh ﷺ ka inkaar kiya tha us waqt se lekar maujoodah zamane tak Hazrat Maseeh ﷺ ke perokaaron se maar khaate rahe hain. Hazrat Maseeh ﷺ 30 ya 33 mein asmaan par uthaliye gaye the aur iske baad se Yahood par Essayon ke haathon musasil azaab ke kodhe baraste rahe hain. Hazrat Maseeh ﷺ ke raf-e-samawi ke chalees baras baad 70 mein Tytes romi ke haathon Haikal Sulemani masmaar hua aur Yaroshlam mein ek laakh bees hazaar ya ek laakh taintees hazaar yahoodi ek din mein qatal kiye gaye. Goya do hazaar baras hone ko hain ke in ka kaaba gira pada hai. Iski sirf ek deewar (deewar-e-garya) baaqi hai jis par jakar ye ro dho lete hain.

Haikal Sulemani awalan bakht Nasr ne chatti saddi qabl Maseeh mein masmaar kiya tha aur poore Yaroshlam ki eent se eent baja di thi. Us ne laakhon yahoodi ta teikh kardiye the aur laakhon ko qaidi banakar apne saath babil legaya tha. Ye inka usarat (*captivity*) ka daur kehlaata hai. Hazrat Uzair ﷺ ke zamane mein ye Falasteen wappas aaye the aur "Ma'abad saani" tameer kiya tha, jo 70 mein manhadam kardiya gaya aur inhein Falasteen se nikaal diya gaya. Chunache ye mukhtalif mulkon mein muntashar hogaye. Koi Russia, koi Hindustan, koi Misar aur koi Europe chala gaya. Is tarah ye poori dunya mein phel gaye. Ye inka

daur-e-inteshar (*Diaspora*) kehlaata hai. Hazrat Omer Farooq رضي الله عنه ke daur mein jab Essaiyon ne ek muhade ke tahet Yaroshlam musalmaanon ke hawale kardiya to Hazrat Omer رضي الله عنه ne ise khula shaher (*open city*) qaraar de diya ke yahan musalmaan, Esaayi aur Yahoodi sab aasakte hain. Is tarah inki Yaroshlam mein aamad-o-raft shuru hogayi. Albatta Essaiyon ne is muhade mein ye shart likhwayi thi ke Yahoodiyon ko yahan abaad hone ya jayedaad khareedne ki ijaazat nahi hogi. Chunache Hazrat Omer رضي الله عنه ke zamane se khilafat-e-osmania ke daur tak is muhade par amal daramad hota raha aur yahoodiyon ko Falasteen mein abaad hone ki ijaazat nahi di gayi. Yahoodiyon ne osmani khulfa ko badi se badi rishwaton ki peshkash ki, lekin inhein is mein kamiyabi na hui. Chunache inhone saazishein ki aur khilafat-e-osmania ka khaatma karwadiya. Isliye ke inhein ye nazar aata tha ke is khilafat ke hote hue ye mumkin nahi hoga ke hum kisi tarah bhi Falasteen mein dobara abaad hosakein. Inhone 1917 mein bartanwi wazeer Balfor (Balfor) ke zariye "*Balfor declaration*" manzoor karwaya, jis mein ye inko haq diya gaya ke wo Falasteen mein aakar jayedaad bhi khareed sakte hain aur abaad bhi hosakte hain. Is declaration ki manzoori ke 31 baras baad Israel ki riyasat wajood mein aagayi. Ye tareekh zahen mein rehni chaahiye.

Ab ek tarah se mehsoos hota hai ke Yahoodi dunya bhar mein siyasat aur iqtedaar par chaaye hue hain, tedaad mein dedh crore se bhi kam hone ke bawajood is waqt dunya ki maashiyat ka bada hissa inke control mein hai. Lekin maloom hona chaahiye ke ye sab kuch essaiyon ki pasht panahi ki wajah se hai. Agar Esaayi inki madad na karein to Arab ek din mein inke tukde udhakar rakhdein. Is waqt poori Americi hukumat inki pasht par hai, balke White Anglo Saxon Protestants yani America aur Bartania to goya inke zarkhareed hain. Dusre Eesaiyi mumalik bhi inke ishaaron par naachte hain. Behr-e-haal ab bhi surat haal ye hain ke upar to Esaayi hi hain aur ye maanwi taur par saazishi andaaz mein neech se inhein control kar rahe hain.

*Summa 'ilayya marji-'ukum
fa-'abkumu baynakum fii-maa
kuntum fiihi takb-talifuun.*

ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَأَحْكُم بَيْنَكُمْ فِيهَا
كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٨﴾

Tarjuma: "Phir Meri taraf hi tum sab ka lautna hoga aur Mai faisla kardoonga tumhare mabeen in baaton mein jin mein tum ikhtelaaf kar rahe the".

AAYAT - 56

Fa-'ammallaziina kafaruu fa-
'u-'azzibuhum 'azaaban-shadii-
dan fiddunyaa wal-'Aa-khirati,

فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذَّ اللَّهُ لَهُمْ
عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ ۚ

Tarjuma: "To wo log jo kufr ki rawish ekhtiyaar karenge Mai inhein
azaab doonga bahut sakht azaab dunya mein bhi aur aakhirat mein bhi".

wa maa lahum-min-naa-siriin.

وَمَا لَهُمْ مِّنْ نَّصِيرِينَ ﴿٥٦﴾

Tarjuma: "Aur nahi honge inke liye koi madadgaar".

AAYAT - 57

Wa 'ammallaziina 'aamanuu wa
'amilus-saalihaati

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

Tarjuma: "Aur jo Imaan layenge aur neik amal karenge".

fayu-waffiihim 'ujuurahum:

فَيَوْفِّيهِمْ أُجُورَهُمْ

Tarjuma: "To wo inko inka poora ajar dega".

Dekhiye yahan phir [وَفَىٰ يُوَفَّىٰ] waffaa, yuwaffii aaya hai. Yani poora
poora de dena".

wal-laahu laa yuhibbuz-zaalimiin.

وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٥٧﴾

Tarjuma: "Aur Allah zaalimon ko pasand nahi karta".

AAYAT - 58

Zaalika nat-luuhu 'alayka minal-
'Aayaati waz Zikril-Hakiim.

ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٨﴾

Tarjuma: "Ye hum aapko padhkar suna rahe hain aayaat-e-ilaahiya aur
purbukumat yaadabani mein se".

Yahan bhi goya pas manzar mein Hazrat Jibrael عليه السلام hain jo Allah ki
aayaat aur zikr-e-hakeem Nabi Akram ﷺ ko padhkar suna rahe hain.

AAYAT - 59

'Inna masala 'lisaa 'indal-laahi
ka-masali 'Adam;

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ

Tarjuma: "Beshak Esa ki missal Allah ke nazdeek Adam عليه السلام ki si hai".

kbalaqabuu min-turaabin-sum-
ma qaala lahuu 'KUN' fayakuun.

خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٨﴾

Tarjuma: “Usko mitti se banaya phir kaha hoja to wo hogaya”.

Qur'an Majeed ki ye aayat inlogon ke haq mein daleel hai. Jo Hazrat Adam عليه السلام ki khusoosi takhleeq (*special creation*) ke qaa'el hai. Inke nazdeek Hazrat Adam عليه السلام ka chunaao irteqa (*evolution*) ke natije mein kisi Nau (*species*) ke wajood mein aane ke baad is ke ek fard ki haisiyat se nahi hua balke baraye raast mitti se takhleeq kiye gaye. Takhleeq-e-Adam عليه السلام ke ziman mein ye dono nazariye milte hain aur donon ke baare mein dala'il bhi maujood hain. Abhi ye koi tayeshuda haqa'iq nahi hai. Hum gaur-o-fikr karsakte hain ke Qur'an Majeed ke kisi muqaam par kisi nazariye ke liye koi tayeed ya tauseeq milti hai yahan farmaya ke “Allah ke nazdeek to Esa ki missal aise hi hai jaise Adam ki. Ise mitti se banaya aur kaha ho ja to wo hogaya. To ab agar Adam ka mu'amla khusoosi takhleeq ka hai ke baghair baap ke aur baghair maa ke paida hogaye to kya wo “Allaah” bangaye? Inka khaliq to Allah hai. Isi tarah Hazrat Esa عليه السلام baghair baap ke paida hue to khuda kaise bangaye? Inki waalda ko hamal hua hai, nau mahine maa ke pait mein rahe hain, phir inki paida'ish hui hai. To takhleeq mein inka mu'amla aijaaz ke etebaar se Hazrat Adam عليه السلام se to kam hi raha hai. Aur is se kamtar mu'amla Hazrat Yahiya عليه السلام ka hai ke intehayi budhape ko pahunchne hue Hazrat Zakriya عليه السلام aur inki ahliya jo saari umar baanjh rahi hain, Allah ne inko aulaad de di. To ye saare muajizaat hain, Allah ko ekhtiyaar hai jo chaahe kare. Is mein kisi ki alwahiyat ki daleel nahi nikalti.

AAAYAT - 60

'Al-Haqqu mir-Rabbika falaa
takum-minal-mumtariin.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُتَّارِينَ ﴿٦٠﴾

Tarjuma: “Ye haq hai Aap ﷺ ke Rab ki taraf se, to hargiz na hojana shak karne walaon mein se”.

Yani Hazrat Maseeh عليه السلام ke baare mein asal haqeeqat yahi hai jo Qur'an ne waazeh kardi hai, baaqi sab Nasara ki afsaana taraazi hai. Aur ye jo farmaya: [فَلَا تَكُنْ مِنَ الْمُتَّارِينَ] *falaa takum-minal-mumtariin*. Is mein khitaab bazahir Rasool Allah ﷺ se hai magar ro-e-sukhan mukhatbeen se hai.

AAAYAT - 61

Faman haaajjaka fihi mim-ba'-
di maa jaaa-'aka minal-'ilmi

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ

Tarjuma: "To (Ae Nabi ﷺ) jo bhi is mu'amle mein Aap ﷺ se hujjat baazi kare is ke baad aap ke paas sahi ilm aachuka hai".

Aap ﷺ ke paas to "Al-ilm" aachuka hai, Aap ﷺ jo baat keh rahe hain aala wajah Albaseerat keh rahe hain. Is saari wazahat ke baad bhi agar Nasara Aap ﷺ se hujjat baazi kar rahe hai aur behes wa munazirah se kinarahkash hone ko tayaar nahi hain to inko aakhri challenge de dijiye ke ye Aap ﷺ ke saath "Mubahila" karlein. Najran se Nasara ka jo 70 afraad par mushtamil wafad Abu Harisa aur Ibn-e-alaqma jaise bade bade paadriyon ki sarkardgi mein Madina aaya tha, is se daawat -o-tableegh aur tazkeer-o-tafheem ka mu'amla kayi din tak chalta raha aur phir aakhir mein Rasool Allah ﷺ se kaha gaya ke agar ye is qadar samjhane par bhi qa'el nahi hote to inhein mubahile ki daawat de dijiye.

faqulta-'aalaaw nad-'u' ab-naaaa-
'anaa wa 'ab-naaaa-'akum

فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَابْنَاءَكُمْ

Tarjuma: "Pas! Aap ﷺ in se kehdijiye ke aao hum bulaate hain apne beton ko aur tum bulaao apne beton ko".

wa nisaaa-'anaa wa nisaaa-'akum

وَنِسَاءَنَا وَنِسَاءَكُمْ

Tarjuma: "Aur hum (bula lete hain) apni auraton ko aur tum (bulaao) apni auraton ko".

wa 'anfusanaa wa 'anfusakum

وَأَنْفُسَنَا وَأَنْفُسَكُمْ

Tarjuma: "Aur hum bhi aajate hain aur tum bhi ajaa!"

summa nabta-hil fanaj-'al-la'-
natallaahi 'alal-kaazibiin.

ثُمَّ نَبْتَهِلُ فَنَجْعَلُ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾

Tarjuma: "Phir hum sab milkar dua karein aur laanat karein Allah ki in par ke jo jhoote hain".

Hum sab jama hokar Allah se gid gidakar dua karein aur kahein ke ae Allah! Jo hum mein se jhoota ho, is par laanat karde. Ye mubahila hai. Aur ye mubahila is waqt hota hai jabke ahqaaq-e-haq hochuke, baat poori waazeh kardi jaaye. Aap ko yaqeen hoke mera mukhatib

baat poori tarah samajh gaya hai, sirf zidd par aadha hua hai. Is waqt phir ye mubahila aakhri shaye hoti hai ta'ake haq ka haq hona zahir hojaye. Agar to mukhalif ko apne muafiq ki sadaqat ka yaqeen hai to wo mubahile ka challenge qubool karlega, aur agar is ke dil mein chor hai aur wo jaanta hai ke haq baat to yahi hai jo waazeh hochuki hai to phir wo mubahile se raah-e-faraar ekhtiyaar karega. Chunache yahi hua mubahile ki daawat sunkar wafad Najran ne mohlat maangi ke hum mashwara kar ke jawab denge. Majlis mashawarat mein inke badhon ne hoshmandi ka muzahera karte hue inse kaha: Ae giroh-e-Nasara! Tum yaqeenan dilaon mein samajh chuke ho ke Muhammad ﷺ Nabi mursal hain aur Hazrat Maseeh ﷺ ke mutaliq inhone saaf saaf faislakun baatein ki hain. Tum ko maloom hai ke Allah ne Bani Isma'il mein Nabi bhejne ka waada kiya tha. Kuch bayeed nahi ye wohi nabi hon. Pas! ek Nabi se mubahile-o-mala'na karne ka natija kisi qaum ke haq mein yahi nikal sakta hai ke inka koi chota bada halakat ya azaab-e-ilaahi se na bache aur paighambar ki laanat ka asar naslon tak pahunch kar rahe. Behtar yahi hai ke hum in se sulah kar ke apni bastiyon ki taraf rawana hojayein, kyun ke saare Arab se ladayi mol lene ki taaqat hum mein nahi. Chunache inhone muqabla chordkar salaana jaziya dena qubool kiya aur sulah kar ke wapas chale gaye.

AAYAT - 62

'Inna haazaa lahuwal-qasa-sul-haqq: إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ ۖ

Tarjuma: "Yaqeenan yahi bilkul sabi sargashat hai".

wa maa min 'ilaa-hin 'illal-laah: وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ ۚ

Tarjuma: "Aur nahi hai koi ma'bood Allah ke siwa".

wa 'innallaaha la-Hurwal-'Aziizul-Hakiim. وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

Tarjuma: "Aur yaqeenan Allah Ta'ala hi zabardast aur kamal-e-hikmat waala hai".

AAYAT - 63

Fa-'in-ta-wa;-law fa-'innal-laaha فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ۝
'Alimum-bil-mufsideen. (Section 7)

Tarjuma: "Phir agar wo peet modhle in to Allah Ta'ala khoob jaanta hai mufsidon ko".

Yahan aakar is Sureh Mubarka ke nisf awwal ka pehla aur dusra hissa mukamal hogaya, jo 31+32=63 aayaat par mushtamil hai.

AAYAAT 64 TO 71

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْئًا
وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ ٱللَّهِ ۚ فَإِن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوا۟ بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾ يَٰٓأَهْلَ
ٱلْكِتَٰبِ لِمَ تُحَاجُّونَ فِى ٱلْإِبْرَهِيمَ وَمَا أُنزِلَتِ ٱلتَّوْرَةُ وَٱلْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِۦ ۖ أَفَلَا تَعْقِلُونَ ﴿٦٥﴾
هَآؤُنَّ هَؤُلَاءِ حَاجَجْتُمْ فِيمَا لَكُمْ بِهِۦ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِۦ عِلْمٌ ۗ وَٱللَّهُ
يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾ مَا كَانَ لِإِبْرَهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَٰكِن كَانَ حَنِيفًا مُّسْلِمًا
وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿٦٧﴾ إِن أَوَّلَى ٱلثَّآلِثِ بِإِبْرَهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَٰذَا ٱلْبَتَّىٰ وَٱلَّذِينَ آمَنُوا۟
وَٱللَّهُ وَلِىُّ ٱلْمُؤْمِنِينَ ﴿٦٨﴾ وَذَتْ ظَٰلِمَةً مِّنْ أَهْلِ ٱلْكِتَٰبِ لَوِ يُضِلُّونَكُمْ وَمَا يُضِلُّونَ إِلَّا
أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦٩﴾ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَكْفُرُونَ بِآيَاتِ ٱللَّهِ وَأَنتُمْ تَشْهَدُونَ ﴿٧٠﴾ يَٰٓأَهْلَ
ٱلْكِتَٰبِ لِمَ تَلْبِسُونَ ٱلْحَقَّ بِٱلْبَاطِلِ وَتَكْتُمُونَ ٱلْحَقَّ وَأَنتُمْ تَعْلَمُونَ ﴿٧١﴾

64. Qulyaaa-'Ahlal-kitaabi ta-'aalaw 'ilaa kalimatin sawaaa-'im-baynanaa wa baynakum 'allaana'-buda 'illal-laaha wa laa nushrika bihi shay-'anw-wa laa yattakhiza ba'-zunaa ba'-zan 'arbaabam-min-duunillaah. Fa-'in-ta-wal-law faquulush-haduu bi-'annaa Muslimuun.

65. Yaaa-'Ahlal-kitaabi lima tuhaaaj-juuna fiii 'Ibraa-hiima wa maaa 'unzilatil-Tawraatu wal-'Injiilu 'illaa mim-ba'-dih? Afalaa ta'-qiluun.

66. Haaa-'antum haaa-'ulaaa-'i haajajtum fiimaa lakum-bihii 'ilmun-falima tuhaaajjuuna fiimaa laysalakum-bihii 'ilm? Walla abu ya'-lamu wa 'antum laa ta'-lamuun!

67. Maa kaana 'Ibraahiimu Yahuu-diyyanaw-wa laa Nasraa-niyyanaw-wa laakin kaana Haniifam-Muslimaa: wa maa kaana minal-mushrikiin.

68. 'Inna 'aw-lannaasi bi-'lb-raahiima lallaziinat-taba-'uuhu wa haazan-Nabiyyu wallaziina 'aamanuu: wallaahu Waliyyul-Mu'-miniin.

69. Waaddat-taaa-'ifatun-min 'Ahlil-Kitaabi law yuzil-luuna-kum. Wa maa yuzil-luuna 'illaaa 'anfusahum wa maa yash-'uruun.

70. Yaaa-'Ahlal-Kitaabi takfuruuna bi-Aayaatillahi wa 'antum tash-haduun.

71. Yaaa-'Ahlal-Kitaabi lima tal-bisuunal-haqqa bil-baatili wa taktumuunal-haqqa wa 'antum ta'-lamuun? (Section 8)

Sureh Aal-e-Imran ke nisf-e-awwal ka teesra hissa 38 aayat (64 to 101) par mushtamil hai aur ye Suratul Baqarah ke nisf-e-awwal ke teesre hisse ruku (15 to 18) se bahut mushaba hai jin mein Hazrat Ibrahim عليه السلام ka zikr Baitullah ka zikr, ahl-e-kitaab ki daawat, dawaat-e-Imaan aur tehweel-e-qibla ka hukm hai. Kam-o-besh wohi kaifiyat yahan milti hai. Farmaya:

AAYAT - 64

Qulyaaa-'Ahlal-kitaabi ta-
'aalarw 'ilaa kalimatin sawaaa-
'im-baynanaa wa baynakum

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ
سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ

Tarjuma: "(*Ae Nabi* ﷺ) *kehdiyiye: Ae ahl-e-kitaab aao ek aisi baat ki taraf jo hamare aur tumhare darmiyaan bilkul barabar hai*".

Yahan "ahl-e-kitaab" ke sega khitaab mein Yahood-o-Nasara donon ko jama karliya gaya jab ke Suratul Baqarah mein [يَا أَيُّهَا الَّذِينَ آمَنُوا] *Yaa-Baniii-'Israaa-'iila* ke sega khitaab mein zyadatar guftagu Yahood se thi. Yahan abhi tak Hazrat Esa عليه السلام ka tazkira tha aur goya sirf Nasraniyon se khitaab tha, ab ahl-e-kitaab donon ke donon mukhatib hain ke ek aisi baat ki taraf aao jo hamare aur tumhare mabeen eksaan mushtarik aur mutafiq allay hai. Wo kya hai?

'allaana'-buda 'illal-laaha

أَلَّا تَعْبُدَ إِلَّا اللَّهَ

Tarjuma: "*Ke hum Allah ke siwa kisi ki bandegi na kare*".

wa laa nushrika bibii shay-'anw

وَلَا تُشْرِكْ بِهِ شَيْئًا

Tarjuma: "*Aur iske saath kisi cheez ko shareek na tehrayen*"

wa laa yattakhiza ba'-zunaa ba'-
zan 'arbaabam-min-duunillaah.

وَلَا يَتَّخِذْ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ

Tarjuma: "*Aur na hum mein se koi ek dusre ko Allah ke siwa Rab tehrayen*".

Yahood-o-Nasara ne apne ahbaar-o-ruhbaan ka ye ekhtiyaar tasleem karliya tha ke wo jis cheez ko chaahe halaal qaraar de dein aur jis cheez ko chaahe haraam tehradein. Ye goya inko Rab maan lene ke mutradif hai. Jaisa ke Sureh At-Tauba mein farmaya gaya: [يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّخِذُوا أَحِبَّارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ] '*Itta-khazuuu 'abbaa-ra-hum wa ruhbaa-nahum 'ar-baabam-min-duunil-laahi* (Aayat 31). Mashhoor sakhi Hatim Taayi ke bete Adiban Haatim (jo pehle Esaayi the) ek martaba

Huzoor ﷺ ki khidmat mein hazir hue aur arz kiya ke Qur'an kehta hai: “Unhone apne ahbaan-o-ruhbaan ko Allah ke siwa apna Rab banaliya”. Halanke humne to inhein Rab ka darja nahi diya. Is par Rasool Allah ﷺ ne farmaya:

أَمَّا إِنَّهُمْ لَمْ يَكُونُوا يَعْبُدُونَهُمْ وَلَكِنَّهُمْ كَانُوا إِذَا أَحَلَّوْا لَهُمْ شَيْئًا
اسْتَحْلَوْهُ وَإِذَا حَرَّمُوا عَلَيْهِمْ شَيْئًا حَرَّمُوهُ

Amaa innahum lam yakuunuu y'abuduunahum walaakinnahum kaanuu izaahalluu lahum shay'as taballuhuu wa izaaharramu 'alayhim shay'an harramuhuu.

“Wo inki ibadat to nahi karte the lekin jab wo inke liye kisi shaye ko halaal qaraar dete to wo ise halaal maan lete aur wo kisi shaye ko haraam qaraar de dete to wo ise haraam maan lete”.

Chunache hillat-o-hurmat ka ekhtiyaar sirf Allah ka hai aur jo koi is haq ko ekhtiyaar karta hai wo goya Rab hone ka daawa karta hai. Ab ye saari qanoon saazi jo shariyat ke khilaaf ki jaarahi hai ye haqeeqat ke aitbaar se inlogon ki jaanib se khudayi ka daawa hai jo in qanoon saazdaaron mein baithae hue hain, aur jo wahan pahunchne ke liye betaab hote hain aur iske liye croreon rupiye kharch karte hain. Agar to pehle se ye taaye hojaye ke koi qanoon saazi kitaab-o-sunnat ke munafi nahi hosakti to aap jaiye aur wahan jaakar Qur'an aur sunnat ke daire ke andar andar qanoonsaazi kijiye. Lekin agar ye tehdeed nahi hai aur mahez aksariyat ki bunyaad par qanoonsaazi horahi hai to ye shirk hai.

Ahl-e-kitaab se kaha gaya ke tauheed hamare aur tumhare darmiyaan mushtarik aqeeda hai. Is tarah inhein gaur-o-fikr ki daawat di gayi ke wo mawaaz na kare ke is qadar mushtarik ke miyaar par Islam poora utarta hai aur Yahoodiyat aur Nasraniyat?

Fa-'in-ta-wal-law faquulush-
haduu bi-'annaa Muslimuun.

فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿١٣﴾

Tarjuma: “Phir agar wo munh modhle to (ae musalmaano) tum kaho aaplog gawah hain ke hum to musalman hain”.

Humne to Allah ki ita'at qubool karli hai aur hum mutazakira bala teeno baaton par qaa'em rahenge. Aap ko goya agar ye pasand nahi to aapki marzi.

AAYAT - 65

Yaaa-'Ahlal-kitaabi lima
 tubaaaj-juuna fiii 'Ibraa-hiima يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتْ
 wa maaa 'unzilatit-Tawraatu التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ ط
 wal-'Injiilu 'illaa mim-ba'-dih?

Tarjuma: "Ae kitaab walo tum Ibrahim ke baare mein kyun jhagadte ho balanke Taurat aur Injeel nahi naazil ki gayi magar uske baad"?

Ye baat tum bhi jaante ho aur maante ho ke Taurat bhi Hazrat Ibrahim عليه السلام ke baad naazil hui aur Injeel bhi. Yahoodiyat bhi Hazrat Ibrahim عليه السلام ke baad ki paidawaar hai aur Nasraniyat bhi. Wo musalmaan the, Allah ke farmanbardaar the, Yahoodi ya Nasrani to nahi the.

Afalaa ta'-qiluun.

أَفَلَا تَعْقِلُونَ ﴿٦٥﴾

Tarjuma: "To kya tum aqal se kaam nahi lete"?

AAYAT - 66

Haaa-'antum haaa-'ulaaa-'i هَآأَنْتُمْ هَؤُلَاءِ حَاجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ
 haajajtum fiimaa lakum-bihii 'ilmun

Tarjuma: "Dekho tumlog ab tak jo bhi behes mubahisa karte rahe ho wo in cheezon ke baare mein hain jinka tumhein kuch ilm hai".

falima tubaaajjuuna fiimaa فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ ط
 laysalakum-bihii 'ilm?

Tarjuma: "To ab tum aise cheezon ke ziman mein hujjat baazi kyun karte ho jinke baare mein tumhare paas koi ilm nahi"?

In cheezon ke baare mein tumhare paas koi daleel nahi, koi ilmi bunyaad nahi.

Walla abu ya'-lamu wa 'antum
 laa ta'-lamuun!

وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾

Tarjuma: "Allah jaanta hai aur tum nahi jaante".

AAYAT - 67

Maa kaana 'Ibraahiimu Yahuu-diyyanw- مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا
 wa laa Nasraa-niyyanw

Tarjuma: "Tumhein bhi achchi tarah maloom hai ke Ibrahim na to Yahoodi the na Nasrani".

wa laakin kaana Haniifam-Muslimaa:

وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا ط

Tarjuma: “Balke wo to bilkul eksu hokar Allah ke farmanbardaar the.”

wa maa kaana minal-mushbrikiin.

وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٨﴾

Tarjuma: “Aur na wo mushbrikon mein se the”.

Nazul-e-Qur'an ke waqt Arabon mein jo teen tabqaat maujood the yani mushrikeen Arab Yahoodi aur Nasrani, wo teeno apne aap ko Hazrat Ibrahim (عليه السلام) ko mansoob karte the. Mushrikeen Arab Hazrat Isamil ki nasal se hone ki nisbat se kehte the ke hamara rishta Ibrahim se hai. Isi tarah Yahoodi aur Nasrani bhi millat-e-Ibrahimi hone ke daawedaar the. Lekin Qur'an ne do tok andaaz mein farmaya ke Ibrahim (عليه السلام) na to Yahoodi the, na Nasrani the aur na hi mushrikeen mein se the, balke musalmaan the.

AAAYAT - 68

'Inna 'aw-lannaasi bi-'lb-
raahiima lallaziinat-taba-'uuhu

إِنَّ أَوَّلَى الْثَّاسِ بِإِبْرَاهِيمَ لَكَذِبِينَ اتَّبَعُوهُ

Tarjuma: “Yaqeenan Ibrahim (عليه السلام) se sab se zyada qurbat rakhne waale log to wo hain jinhone inki pair-wi ki”.

wa haazan-Nabiyyu wallaziina 'aamanuu:

وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا

Tarjuma: “Aur ab ye Nabi (Hazrat Muhammad (ﷺ)) aur jo in par Imaan laaye (is nisbat ke zyada haqdaar hain)”

wallaahu Waliyyul-Mu'-miniin.

وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٩﴾

Tarjuma: “Aur Allah in mominon ka saathi hai”.

Wo ahle-imaan ka haami-o-madadgaar hai, pashtpanaah hai, himayati hai.

AAAYAT - 69

Waaddat-taaa-'ifatum-min 'Ahlil-Kitaabi law yuzil-luuna-kum. وَدَّتْ طَّائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ

Tarjuma: "Ahl-e-kitaab ka ek giroh aarzu mand hai ke (ae musalmaano) tumhein kisi tarah ka gumraah karde.

Wa maa yuzil-luuna 'illaaa 'anfusahum wa maa yash-'uruun. وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ

Tarjuma: "Aur wo nahi gumraah karsakenge magar apne aapko? Lekin inhein iska sha'oor nahi hai.

AAYAT - 70

Yaaa-'Ahlal-Kitaabi takfuruuna bi- يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ

Tarjuma: "Ae ahl-e-kitaab tum kyun Allah Ta'ala ki aayat ka inkaar karte ho jab ke tum khud gaawah ho?"

Tum Qur'an aur sahib-e-Qur'an ﷺ ki haqaniyat ke qa'el ho? Inko pehchaan chuke ho dil mein jaan chuke ho.

AAYAT - 71

Yaaa-'Ahlal-Kitaabi lima tal-bisuunal-haqqa bil-baatili wa taktumuunal-haqqa wa 'antum ta'-lamuun? (Section 8) يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

Tarjuma: "Ae ahl-e-kitaab tum kyun haq ke upar baatil ka malma chardhate ho aur haq ko chupaate ho jaante boojhte?"

Suratul Baqarah ke paanchwe ruku mein ye mazmoon baayein alfaaz aaya tha: [وَ لَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَ تَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ] Wa laa talbisul-Haqqa bilbaatili wa taktumul-Haqqa wa 'antum ta'-lamuun. "يَا أَهْلَ الْكِتَابِ" Ahlal-kitaabi Ke seghe-e-kitaab ke saath in aayat mein ussi tarah ka dayana andaaz hai jo Sureh Baqarah ke paanchwe ruku mein hai.

AAYAAT 72 TO 80

وَقَالَتْ طَآئِفَةٌ مِّنْ أَهْلِ الْكِتَابِ ائْمَنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ آمَنُوا وَجَهَ النَّهَارَ وَانْكُرُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾ وَلَا تَتُومِنُوا إِلَّا لِمَن تَبِعَ دِينَكُمْ قُلْ إِن الْهُدَى هُدَى اللَّهِ أَن يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِن الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٧٣﴾ يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٤﴾ وَمِنَ أَهْلِ الْكِتَابِ مَن إِنْ تَأْمَنَهُ بَقِطَارٌ يُؤَدِّيهِ إِلَيْكَ وَمِنْهُمْ مَن إِنْ تَأْمَنَهُ بِيَدِينَارٍ لَا يُؤَدِّيهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَآئِمًا ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّمَةِ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾ بَلَىٰ مَن أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾ إِن الَّذِينَ يَشْتَرُونَ عَهْدَ اللَّهِ وَآيَمَانَهُمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾ وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُونِ السِّتْرَ يَكْتُبُ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُمْ مِنَ الْكِتَابِ وَيَقُولُونَ هُمْ مِنْ عِنْدِ اللَّهِ وَمَا هُمْ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾ مَا كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِّي مِن دُونِ اللَّهِ وَلَكِن كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾

72. Wa gaalat-taaa-'ifatum-min 'Ahlil-Kitaabi 'aaminuu billaziii 'unzila 'alallaziina 'aa-manuu wajhan-nahaari wakfuruuu 'aakhirahuu la-'allahum yarji-'uun;

73. Wa laa tu-'minuuu 'illaa liman-tabi-'a Diinakum. Qul 'innal-hudaa hudallaahi 'any-yu'-taaa 'ahadum-misla maaa 'uutiitum 'aw yuhaaq-juukum 'inda Rabbikum. Qul'innal-fazla bi-yadillaah: yu'-tihi many-yashaaa': wallaahu Waasi-'un 'Aliim.

74. Yakh-tassu bi-rahmatihii many-yashaaa'. Wallaahu Zul-fazlil-'Aziim.

75. Wa min 'Ahlil-kitaabi man 'in-ta'-manhu bi-qintaa-riny-yu-'addihii 'ilayk. Wa minhum-man 'in-ta'-manhu bi-diinaaril-laa yu-'addihii 'ilayka 'illaa maa dumta 'alayhi qaaa-'imaa. Zaalika bi-'annahum qaaluu laysa 'alaynaa fil-'um-miyyiina sabiil. Wa yaquu-luuna 'alallaahil-kaziba wa hum ya'-lamuun.

76. Balaa man 'awfaa bi-'ahdi-hii wattaqaa fa-'innallaaha yu-hibbul-Muttaqiin.

77. 'Innallaziina yashtqa-ruuna bi' ahdil- laahi wa 'aymaanihim sama-nan-qaliilan 'ulaaa-'ika laa khalaaga lahum fil-'Aakhirati wa laa

yukallimu-humullaahu wa laa yanzuru 'ilayhim Yaw-mal-Qiyaamati
wa laa yuzakkii-him: wa lahum 'azaabun 'aliim

78. Wa 'inna minhum lafarii-qany-ya-l-wuuna 'alsi-natabum-bil-Kitaabi
li-tabsabuuhu mi-nal-Kitaabi wa maa huwa mi-nal-Kitaab. Wa
yaquuluuna huwa min 'indillaahi wa maa huwa min 'indillaah: wa
yaquuluuna 'alallahil-kaziba wa hum ya'-lamuun.

79. Maa kaana li-basharin 'any-yu'-ti-ya-hullaahul-Kitaaba wa-hukma
wan-Nubuwwata summa yaquula linnaasi kuunuu 'ibaadallii min-
duunil-laahi wa laakin-kuunuu Rab-baa-niyyiina bimaa kuntum tu-
'allimuunal-kitaaba wa bi-maa kuntum tadrusuun.

80. Wa laa ya'-murakum 'an-tattakhizul-malaaa-'ikata wan-nabiyyiina
'arbaabaa. 'Aya'-murukum-bil-kufri ba'-da 'iz 'antum-Muslimuun?

(Section 9)

AAYAT - 72

Wa qaalat-taaa-'ifatun-min
'Abliil-Kitaabi 'aaminuu billaziii وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمِنُوا بِالَّذِي أُنْزِلَ
'unzila 'alallaziina 'aa-manuu عَلَى الَّذِينَ آمَنُوا وَجِهُ التَّهَارِ وَأَكْفَرُوا آخِرَةً
wajhan-nahaari wakfuruuu
'aakhirahuu

Tarjuma: "Aur ahl-e-kitaab ke giroh ne kaha ke in ahl-e-Imaan par jo
cheez naazil ki hai, is par Imaan laao subah ke waqt iska inkaar kardo din
ke aakhir mein".

la-'allahum yarji-'uun;

لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾

Tarjuma: "Shayad (is tadbeer se) in mein se bhi kuch phirjayein.

Yahan Yahood ki ek bahut badi saazish ka zikr horaha hai jo
inke ek giroh ne Muhammad ﷺ ki daawat ko nakaam banane ke liye
muslamaanon ke khilaaf tayaar ki thi. Is saazish ka pas manzar ye tha
ke dunya ke saamne ye baat aachuki thi ke jo koi ek martaba da'iara-e-
Islam mein daakhil hojaata tha wo wappas nahi aata tha. Chaahe is se
badtareen tashadud ka nishana banaya jaaye, bhooka piyasa rakha jaaye,
hattake jaan se maardiya jaaye. Is tarah Islam ki ek dhaak baith gayi thi
ke iske andar koi aisi kashish, aisi haqaniyat aur aisi meethaas hai ke
aadmi ek martaba Islam qubool karlene ke baad badi se badi qurbani
dene ke liye tayaar hojaata hai, lekin Islam se dastbardaar hone ko tayaar
nahi hota. Islam ki ye jo saak bangayi thi isko todne ka tareeqa unhone

ye soncha ke aisa karo subah ke waqt ailaan karo ke hum Imaan le aaye. Saara din Muhammad (ﷺ) ki sahubat mein raho aur shaam ko kehdo humne dekhliya yahan kuch nahi hai, ye duur ke dhol suhaane hai, hum to apne kufr mein wappas ja'rahe hain, hummein yahan se kuch nahi mila. Is se musalmaanon mein se kuch log to samajh hi gaye ke unhone saazish ki hogi, lekin yaqeenan kuch log ye bhi samjhenge ke bhayi bade muttaqi log the, mutlashiyan-e-haq the bade jazbe aur badi shaan ke saath unhone kalima padha tha aur Imaan qubool kiya tha, phir saara din Rasool Allah (ﷺ) ki mehfil mein baithe rahein, aakhir unhone kuch na kuch to dekha hoga jo wappas palat gaye. Is andaaz se aam logaon ke dilaon mein waswasa andaazi karna bahut asaan kaam hai. Chunache unhone munafiqana shararat ki ye saazish tayaar ki. Islam mein qatal martad ki saza ka ta'luq isi se judta hai Islami riyasat mein istarah ki saazishon ka raasta rokne keliye ye saza tajweez ki gayi hai ke jo shakhs Imaan laane ke baad phir kufr mein jaayega to qatal kardiya jayega, kyun ke Islami riyasat ka ek nazriyati (*ideological*) riyasat hai, Islam hi to iski bunyadein hai. Chunache iski bunyadon ko kamzor karne aur iski jadhon ko khodne waali jo cheez bhi hosakti hai iska sadd-e-baab poori quwwat se karna chaahiye.

AAYAT - 73

Wa laa tu'-minuuu 'illaa liman-tabi-'a Diinakum. وَلَا تُؤْمِنُوا إِلَّا بِالَّذِي دِينُكُمْ ۝

Tarjuma: "Aur dekho kisi ki baat na maanna magar usi ki jo tumhare deen ki pairwi kare".

Yani is saazishi giroh ko ye qatra bhi tha ke agar hum jakar channid ghante Allah ke Rasool (ﷺ) ke paas guzare to kahin aisa na ho ke hum mein se waqeyi kisi ko anshara-e-sadar hojaye aur wo dil se Imaan le aaye. Lehaza wo taye kar gaye dekho, in par Imaan nahi laana hai, sirf Imaan ka ailaan karna hai. Qur'an Majeed mein ye sha'uri nifaaq ki misaal hai. Yani jo waqt unhone apne Imaan ka ailaan karne ke baad musalmaanon ke saath guzara is mein wo qanoonan musalmaan the agar is dauraan koi in mein se marjata to iski namaz-e-janaza bhi padhi jaati, lekin khud inhein maloom tha ke hum musalmaan nahi hai. Ye sha'uri nifaaq hai, jab ke ek ghair sha'uri nifaaq hai ke andar Imaan khatam hochuka hota magar insaan samajhta hai ke mai to momin hoon halanke iska kirdaar aur amal munafiqana hai aur iske andar se Imaan ki punji khatam ho chuki hai jaise deemak kisi shehteer ko chat kar

chuki hoti hai lekin iske upar ek pardah (*veneer*) behr-e-haal barqaraar rehta. Sha'uri nifaaq aur ghair sha'uri nifaaq ke is farq ko samajh lena chaahiye.

Qul 'innal-hudaa hudallaahi

قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ

Tarjuma: “(Ae Nabi ﷺ) in se kehdiyiye ke asal hidayat to Allah hi ki hidayat hai”.

Aage Yahood ke saazishi tole ke qaul ka tasalsul hai ke dekho Imaan mat laana

'any-yu'-taaa 'ahadum-misla maaa 'uutiitum

أَنْ يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ

Tarjuma: “Mubada kisi ko wo shaye di jaaye jo tumhein di gayi thi”

Yani ye risalat-o-nabuwat aur mazhabi peshwayi to hamari miraas thi, hum agar in par Imaan le aayenge to wo cheez inko hum se muntaqal hojaayegi. Lehaza maan na to hargiz nahi hai, lekin kisi tarah se inki hawa ukhaidne ke liye hammein ye kaam karna hai.

'aw yuhaaa-j-juukum 'inda Rabbikum.

أَوْحَا جُؤُكُمْ عِنْدَ رَبِّكُمْ

Tarjuma: “Ya tumhare khilaaf hujjat qaa'em karein tumhare parwardigaar ke huzoor”.

Qul'innal-fazla bi-yadillaah:

قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ

Tarjuma: “Kehdiyiye ke fazal to kul ka kul Allah ke haath mein hai”.

yu'-tiibi many-yashaaa'

يُؤْتِيهِ مَنْ يَشَاءُ

Tarjuma: “Wo jisko chaahta hai deta hai”.

Usne do hazaar baras tak tumhein ek mansab par faiz rakha, ab tum is mansab ke na ahal sabit ho chuke ho, lehaza tumhein mazool kardiya gaya, aur ab ek nayi ummat (ummat-e-Muhammad ﷺ) ko is muqaam par faiz kardiya gaya hai.

wallaahu Waasi-'un 'Alim.

وَاللَّهُ وَاسِعٌ عَلِيمٌ

Tarjuma: “Aur Allah bahut wasa'at waala aur jaanne waala hai”.

AAAYAT - 74

Yakh-tassu bi-rahmatihii many-yashaaa'. يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ

Tarjuma: “Wo makhtas karleta hai apni rehmat ke liye jisko chaahta hai”.

Wallaahu Zul-fazlil-'Aziim. وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Tarjuma: “Aur Allah bade fazal ka maalik hai”.

Agli aayat mein hikmat-e-daawat ke aitbaar se bahut ahem nukhta maujood hai ke bure se bure giroh ke andar bhi kahin na kahin koi achche afraad laaziman hote hain. Daayi ke liye zaroori hai ke wo inka tazkera bhi karta rahe ke in mein achche log bhi hai, ta'ake aise logaon ke dilaon ke andar narmi paida ho. Isi tarah fard ka mu'amlai hai ke bure se bure aadmi ke andar koi achchayi bhi maujood hoti hai aap ise agar haq ki daawat derahe hani to us mein jo achchayi hai usko maaniya, ta'ake ise maloom ho ke ise mujh se koi dushmani nahi hai, meri jo baat waqeyyi achchi hai isko ye tasleem kar raha hai, lekin jo baat ghalat hai isko radd kar raha hai. Isi tarah iske dil mein kushadgi paida hogi aur wo aapki baat sunne par amaadah hoga. Farmaya:

AAAYAT - 75

Wa min 'Ahlil-kitaabi man 'in-ta'-manhu bi-qintaa-riny-yu- 'addihiii 'ilayk. وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنْهُ بِقِنطَارٍ يُودِّعَ إِلَيْكَ

Tarjuma: “Aur ahl-e-kitaab mein se aise log bhi hai agar tum in ke paas amanat rakhwado dhero maal to wo tumhein poora poora wappas lauta denge”.

Yani in mein amanatdaar log bhi maujood hain.

Wa minhum-man 'in-ta'-manhu diinaaril-laa yu-'addihiii 'ilayka وَمِنْهُمْ مَنْ إِنْ تَأْمَنْهُ بِدِينَارٍ لَا يُؤَدِّعُ إِلَيْكَ

Tarjuma: “Aur in mein aise bhi hain ke agar tum inke paas ek deenaar bhi amanat rakhwado to wo tumhein wappas nahi karenge”.

'illaa maa dumta 'alayhi qaaa-'imaa. إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا

Tarjuma: “Magar jab tak ke tum iske sar par khade raho”.

Agar tum iske sar par sawar hojao aur isko adaayegi par majboor karo tab to tumhari amanat wappas kardega, warna nahi dega. In mein se aksar ka kirdaar to yahi hai, lekin ahl-e-kitaab mein se jo thode bahun dayanatdaar the inki achchayi ka zikr bhi kardiya gaya. Bilfail is qism ke kirdaar ke haamil log Essaiyon mein to maujood the, yahoodiyon mein na hone ke barabar the lekin "ahl-e-kitaab" ke unwaan se inka zikr mushtarik taur par kardiya gaya. Aage khaas taur par Yahood ka tazkera hai ke in mein ye bad dayanati, be imaani aur qayanat kyun aagayi hai.

Zaalika bi-'annahum qaaluu laysa 'alaynaa fil-'um-miyyiina sabiil.

ذٰلِكَ بِاَنَّهُمْ قَالُوْا لَيْسَ عَلَيْنَا فِي الْاُمِّيْنَ سَبِيْلٌ

Tarjuma: "Ye isliye ke wo kehte hain ke [اُمِّيِّينَ] ummiyyiin ke mu'amle mein hum par koi malamati nahi hai".

Yahoodiyon ka ye aqeeda Taurat mein nahi hai, lekin inki asli mazhabi kitaab ka darja Taurat ki bajaye Talmud ko haasil hai. Yun samjhiye ke Taurat to inke liye "Ummul kitaab" hai, jab ke inki saari shariyat, quwaneen wa zuwabt aur ibadaat ki saari tafaseel Talmud mein hain aur Talmud mein ye baat maujood hai ke Yahoodiyon ke liye Yahoodi se jhoot bolna haraam hai lekin ghair Yahoodi se jaise chaahe jhoot bolo yahoodiyon ke liye kisi yahoodi ka maal hadap karna haraam aur naja'ez hai, lekin ghair yahoodi ka maal jis tarah chaahe dhoka, fareb aur baddayanati se hadap karo. Hum par iska koi muakhaza nahi hai. Inke nazdeek insaniyat ka sharf sirf Yahoodiyon ko haasil hai aur ghair yahoodi insaan hai hi nahi ye asal mein insaan numa haiwaan (goyems and gentiles hain) aur in se faida uthaana hamara haq hai, jaise ke ghode ko taange mein jotna aur bail ko halke andar jot lena insaan ka haq hai. Yahoodi ye aqeeda rakhte hain ke in insaan numa haiwanon se hum jis tarah chaahe loot khasot ka mu'amla karein aur jis tarah chaahein in par zulm wa sittam kare, is par hamari koi pakad nahi hogi, koi muakhaza nahi hoga. America mein is par ek movie bhi banayi gayi hai: "The other side of Israel" ye dastawizi film wahan ke Essaiyon ne banayi hai aur is mein ek shakhs ne ek Yahoodi kutbkhaane mein jakar wahan inki kitaabein nikaal nikaal kar inke hawale se Yahoodiyon ke nazariyaat ko wazeh kiya hai aur yahoodiyaat ka asal chehra dunya ko dikha diya hai. (Ab isi unwaan se kitaab bhi shayeh chuki hai).

Wa yaquu-luuna 'alallaahil-kaziba wa hum ya'-lamuun.

وَيَقُولُوْنَ عَلَى اللّٰهِ الْكَذِبَ وَهُمْ يَعْلَمُوْنَ ﴿٥﴾

Tarjuma: "Aur wo jhoot ghadkar Allah ki taraf mansoob kar rahe hain balanke wo jaante hain (ke Allah ne aisi koi baat nahi farmayi).

AAAYAT - 76

Balaa man ' aṣḥfaa bi-'ahdi-hii

ṭattaḥḥa fa-'innallaaha yu-^{٧٦} بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ
hibbul-Muttaqiin.

Tarjuma: “Kyun nahi! Jo koi bhi Allah Ta’ala se kiye hue apne ahad ko poora karega aur taqwa ki ra’wish ekhtiyaar karega to beshak Allah Ta’ala ko ahl-e-taqwa pasand hain.

AAAYAT - 77

'Innallaziina yashtga-ruuna bi'

ahdil- laahi wa 'aymaanibim^{٧٧} اِنَّ الَّذِيْنَ يَشْتَرُوْنَ بِعَهْدِ اللّٰهِ وَاَيْمَانِهِمْ ثَمَنًا قَلِيْلًا
sama-nan-qaliilan

Tarjuma: “Yaqeenan wo log jo Allah Ta’ala ke ahad aur apni qasmon ko farokht karte hain haqeer si qeemat par”.

Yani jab wo dekhte hain ke log hamari baat mein kuch shak kar rahe hain to khuda ki qasam khaa kar kehte hain ke aisa hi hai.

'ulaaa-'ika laa khalaaga lahum fil-'Aakhirati اُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْاٰخِرَةِ

Tarjuma: “Ye wo log hai jinke liye koi hissa nahi hai aakhirat mein”.

wa laa yukallimu-humullaahu وَلَا يُكَلِّمُهُمُ اللّٰهُ

Tarjuma: “Aur na Allah inse kalaam karega”.

wa laa yanzuru 'ilayhim Yaṭw-mal-Qiyaamati وَلَا يَنْظُرُ اِلَيْهِمْ يَوْمَ الْقِيَمَةِ

Tarjuma: “Aur na inki taraf nigaah karega qayamat ke din”.

wa laa yuzakkii-him: وَلَا يُزَكِّيهِمْ

Tarjuma: “Aur na inko paak karega”.

wa lahum 'azaabun 'aliim. وَلَهُمْ عَذَابٌ اَلِيْمٌ

Tarjuma: “Aur inke liye dardnaak azaab hai”.

Ye mazmoon bhi taqreeban poora Sureh Baqarah (aayat 174) mein aachuka hai.

AAYAT - 78

Wa 'inna minhum lafarii-qany-yal-wuuna 'alsi-natahum-bil-Kitaabi li-tahsabuuhu mi-nal-Kitaabi wa maa huwa mi-nal-Kitaab. وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُونُ السَّيِّئِينَ بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ

Tarjuma: "Aur in mein ek giroh aisa bhi hai jo apni zubaan ko todhta marodhta bhi hai kitaab ko padhte hue ta'ake tum samjho ke (jo kuch wo padh rahe hain) wo kitaab mein se hai, halanke wo kitaab mein se nahi hota".

Ulma-e-Yahood alfaaz ko zara sa idhar se udhar modhkar aur maane paida karlete the. Hum Suratul Baqarah mein padh chuke hai ke Yahood se kaha gaya [حِطَّةٌ] Hittatun, kaho to [حِطَّةٌ] Hintatun, kehne lage. Yani bajaye iske ke "Ae Allah hamare gunaah jhaad de". Unhone kehna shuru kardiya "Hammein gehun de". Inhein talqeen ki gayi ke tum kaho [سَمِعْنَا وَأَطَعْنَا] sami'-naa wa 'ata'-naa, magar unhone kaha: [سَمِعْنَا وَعَصَيْنَا] sami'-naa wa 'asaynaa. Isi tarah ka mu'amla wo Taurat ko padhte hue bhi karte the. Jab wo dekhte ke jo saa'il fatwa maangne aaya hai iski pasand kuch aur hai jab ke Taurat ka hukum kuch aur hai to wo alfaaz ko todh marodh kar padh dete ke dekho ye kitaab ke andar maujood hai aur is saa'il ko khush kar ke isse raqam haasil karlete.

Wa yaquuluuna huwa min 'indillaahi wa maa huwa min 'indillaah: وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ

Tarjuma: "Aur wo kehte hain ye Allah ki taraf se hai jabke wo Allah ki taraf se nahi hota".

wa yaquuluuna 'alallahil-kaziba wa hum ya'-lamuun.

وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٩﴾

Tarjuma: "Aur Allah par jhoot baandhte hain jaante boojte".

AAYAT - 79

Maa kaana li-basharin 'any-yu'-ti-ya-hullaahul-Kitaaba hukma wan-Nubuwwata wa مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ

Tarjuma: "Kisi insaan ke shayaan-e-shaan nahi hai ke Allah Ta'ala to isko kitaab, hikmat aur nabuwat ataa farmaye".

summa yaquula linnaasi kuunu 'ibaadalli min-duunil-laahi ثُمَّ يَقُولُ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ

Tarjuma: "Phir wo logaon se kehne lage ke mere bande banjaao Allah ko chordhkar".

Ye ab Nasraniyon ki taraf ishaara horaha hai ke humne tumhari taraf Rasool bheje phir Esa Ibn-e-Maryam ko bheja, inhein kitaab di, hikmat di, nabuwat di, maujizaat diye aur iska to koi imkaan nahi ke wo ﷺ kehte ke mujhe Allah ke siwa apna ma'bood banalo!

wa laakin-kuunuu Rab-baa-
niyyiina bimaa kuntum tu-
'allimuunal-kitaaba wa bi-maa
kuntum tadrusuun.

وَلَكِنْ تَوْنُوا رَبِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ
وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٩﴾

Tarjuma: "Balke (wo to yahi daawat dega) Allah waale banjaao is wajah se ke tum logaon ko kitaab ki taleem dete ho aur tum khud bhi isko padhte ho.

Kitaab-e-ilaahi ki taleem-o-ta'allum ka yahi taqaza hai. Deen ka seekhna, seekhana, Qur'an ka padhna padhana aur hadees-o-fiqa ka dars-o-tadrees isliye hona chaahiye ke logaon ko Allah waale banaya jaaye, na ye ke apne bande banakar aur in se nazraane wasool kar ke inka istehsaal kiya jaaye.

AAYAT - 80

Wa laa ya'-murakum 'an-
tattakhizul-malaaa-'ikata wan-
nabiyyiina 'arbaabaa.

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَالِيَةَ وَالنَّبِيَّيْنَ أَرْبَابًا ۚ

Tarjuma: "Aur na kabhi wo tumhein is baat ka hukum dega ke tum farishton ko aur Ambiya ko Rab banalo".

Mushrikeen-e-Makkah ne farishton ko Rab banaya aur inke naam par laa wa manaat aur uzza jaisi moortiyen banalein, jab ke Nasara ne Allah ke Nabi Hazrat Esa ﷺ ko apna Rab banaliya.

'Aya'-murukum-bil-kufri ba'-da 'iz
'antum-Muslimuun? (Section 9)

يَا أَيُّهَا الَّذِينَ كَفَرُوا بَالِكُفْرٍ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿١٠﴾

Tarjuma: "To kya wo tumhein kufri ka hukm iske baad ke tum muslim ho chuke ho?.

Allah ka wo banda jise Allah ne kitaab, hikmat aur nabuwat ataa ki ho, kya tumhein kufr ka hukm desakta hai jab ke tum farmanbardaari ekhtiyaar karchuke ho?

AAYAAT 81 TO 91

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُم مِّنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ۚ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۚ قَالُوا أَقْرَرْنَا ۚ قَالَ فَاشْهَدُوا ۚ وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾ فَمَن تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨٢﴾ أَفَعَيَّرَ دِينَ اللَّهِ يَبْعُونَ وَلَهُ أَسْلَمَ مَن فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾ قُلْ أَمَّا بِلِلَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْكَسْبِاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالتَّيْيُوسُ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٤﴾ وَمَن يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَن يُقْبَلَ مِنْهُ ۚ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾ كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٦﴾ أُولَٰئِكَ جَزَاءُ هُمُ أَنَّهُمْ لَعَنَهُ اللَّهُ وَ الْمَلَائِكَةُ وَالتَّائِسَاتُ أَجْمَعِينَ ﴿٨٧﴾ خُلِدِينَ فِيهَا لَا يَخْفَىٰ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿٨٨﴾ إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَٰلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٨٩﴾ إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَّن نَّقْبَلْ تَوْبَتَهُمْ ۚ وَ أُولَٰئِكَ هُمُ الضَّالُّونَ ﴿٩٠﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِمْ مِّلٌّ أَلَمْ يَرَوْا أَنَّهُمْ كَفَرُوا وَكَوْا مُتَكَبِّرِينَ ﴿٩١﴾

81. Wa 'iz 'akhazal-laahu Mii-saaqan-Nabiyyiina lamaaa 'aa-taytukum-min-Kitaabin-wa Hikmatin-summa jaaa-'akum Rasuulum-Musaddiqul-limaa ma-'akum latu'-minunna bibii wa la-tansu-runnah. Qaala 'a- 'aqrartum wa 'akhaztum 'alaa zaalikum isrii? Qaahuu 'aqrarnaa. Qaala fash-haduu wa 'ana ma-'akum-minash-Shaahidiin.

82. Faman-ta-wallaa ba'-da zaalika fa-'ulaaa-'ika humul-faasiqun.

83. 'Afa-gayra Diinillaahi yab-guuna wa labuuu 'aslama man-fis-samaawaati wal-'arzi taw- 'anw-wa karhan-wa 'ilayhi yurja-'uun?

84. Qul' aamannnaa billaahi wa maaa 'unzila 'alaynaa wa maaa 'unzila 'alaaa 'ibraheema wa 'ismaa-'iila wa 'is-haaqa wa Ya-'quuba wal-'Asbaati wa maaa 'uutiya Muusaa wa 'lisaa wan-nabiyyuuna mir-Rabbihim. Laa nufarriqu bayna 'ahadim-minhum, wa nahnu labuu Muslimuun.

85. Wa many-yabtagi gayral-'Islaami Diinan falany-yuqbala minh; wa huwa fil-'Aakhirati minal-khaasiriin.

86. Kayfa yahdillaahu qauman kafaruuba'-da 'iimaani-him wa shahiduuu 'annar-Rasuula haqqun-wa jaaa-'ahmul-Bayyinaat? Wallaahu laa yahdil-qaumaz-zaalimiin.

87. 'Ulaaa-'ika jazaaa-'uhum 'anna alayhim la'-natallaahi wal-malaaa-'ikati wannaasi 'ajma-'iin:-

88. Khaalidiina fihaa: laa yukhaffafu 'anhumul-'azaabu wa laa hum yunzaruun:-

89. 'Illal-laziina taabuu mim-ba'-di zaalika wa 'aslahuu; fa-'innallaaha Gafuuru-Rahiim.

90. 'Innal-laziina kafaruu ba'-sa 'iimaanihim summaaz-daa-duu kufra-lan tuqbala taaw-batuhum; wa 'ulaaa-'ika humuz-zaaal-luun.

91. 'Innal-laziina kafaruu wa maatuu wa hum kuffaarun-falany-yuqbala min 'ahadihim mil-'ul-'arzi zababan-wa la-wiftadaa bih. 'Ulaaa-'ika la-hum 'azaabun 'aliimun-wa maa lahum-min-naasiriin.

(Section 10) (PART 4)

AAYAT - 81

Wa 'iz 'akhazal-laahu Mii-saaqan-Nabiyyiina وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ

Tarjuma: "Aur yaad karo jabke Allah ne tamaam Ambiya se ek ahad liya tha ke.

lamaaa 'aa-taytukum-min- لَمَّا آتَيْنَاكُمْ مِن كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ
Kitaabin-wa Hikmatin- مَصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ
summa jaaa-'akum Rasuulum-
Musaddiqul-limaa ma-'akum latu'-minunna bihi wa la-tansu-runnah.

Tarjuma: "Jo kuch bhi mai tumhein kitaab aur hikmat ataa karoon, phir tumhare paas aaye koi aur Rasool jo tasdeeq karta ho uski jo tumhare paas (pehle se) maujood hai to tumhein laaziman us par Imaan laana hoga aur uski madad karni hogi".

Is liye ke Ambiya-o-rusl ka ek taweel silsila chal raha tha, aur har Nabi ne aindah aane waale Nabi ki peshengoyi ki hai aur apni ummat ko iske saath dene ki hidayat ki hai. Aur ye bhi khatam-e-nabuwat ke baare mein bahut badi daleel hai ke aisi kisi shaye ka zikr Qur'an ya hadees mein nahi hai ke Muhammad Rasool Allah ﷺ se aisa koi ahad liya gaya ho ya Aap ﷺ ne apni ummat ko kisi baad mein aane waale Nabi ki khabar dekar is par Imaan laane ki hidayat farmayi ho, balke iske baraks Qur'an mein sarahat ke saath Anhuzoor ﷺ ko khatamun Nabiyyeen farmaya gaya hai aur muta'did ahadees mein Aap ﷺ ne farmaya hai ke Aap ﷺ ke baad koi Nabi nahi aayega. Hazrat Maseeh ﷺ Muhammad Rasool Allah ﷺ ki basharat dekar gaye hain aur deegar

Ambiya ki kitaabon mein bhi basharatein maujood hain. Injeel baranbas ka to koi safah khaali nahi hai jis mein Anhuzoor ﷺ ki basharat na ho, lekin baaqi injeelon mein se basharatein nikal digayi hain.

Qaala 'a- 'aqartum wa
'akhaztum 'alaa zaalikum isrii? قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۖ

Tarjuma: “Allah ne farmaya kya tum ne iqraar karliya hai aur is par meri daali hui zimmedari qubool karli hai”?

Qaaluuu 'aqarnaa. قَالُوا أَأَقْرَرْنَا ۚ

Tarjuma: “Inhone kaha haan hum ne iqraar kiya”.

Ambiya-o-rusl se ye ahad aalam-e-arwaah mein liya gaya. Jis tarah tamaam arwaah-e-insaania se “Ahad-e-alsat” liya gaya tha [اَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ] A-lastu bi-Rabbikum? qaaluu “Balaa, isi tarah jinhein nabuwat se sarfaraz hona tha inki arwaah se Allah Ta’ala ne ye izaafi ahad liya ke mai tumhein Nabi banakar bhejoonga, tum apni ummat ko ye hidayat kar ke jaana ke tumhare baad jo Nabi bhi aaye us par Imaan laana aur iski madad aur nusrat karna.

Qaala fash-haduu wa 'ana ma-
'akum-minash-Shaahidiin. قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾

Tarjuma: “Allah Ta’ala ne kaha achcha ab tum bhi gawwah raho aur mai bhi tumhare saath gawwahon mein se hoon”.

AAAYAT - 82

Faman-ta-wallaa ba'-da zaalika
fa-'ulaaa-'ika humul-faasiqun. فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨٢﴾

Tarjuma: “To jisne bhi munh modhliya iske baad to yaqeenan wohi log sarkash (aur nahanjar) hain”.

AAAYAT - 83

'Afa-gayra Diinillaahi yab-guuna أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ

Tarjuma: “To kya ye Allah ke deen ke siwa koi aur deen chahte hain?”

wa lahuuu 'aslama man-fis-
samaarwaati wal-'arzi tarw- 'anw-wa وَلَٰهٖ أَسْلَمَ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا
karhanw-wa 'ilayhi yurja-'uun? وَكَرْهًا ۚ وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾

Tarjuma: “Jabke asmaanon aur zameen mein jo bhi hai wo Allah ke saamne sar-e-tasleem kham kiye hue hai, chaabe khushi se aur chaabe majburan, aur usi ki tarafin sab ko lauta diya jaayega”.

AAYAT - 84

Qul' aamannnaa billaahi wa maaa 'unzila 'alaynaa قُلْ اٰمَنَّا بِاللّٰهِ وَمَا اُنْزِلَ عَلَيْنَا

Tarjuma: “Kabiye hum Imaan laaye Allah par aur jo naazil kiya gaya humpar”.

Yaad rahe ke Suratul Baqarah ki aayat 136 mein thode se lafzi farq ke saath yahi mazmoon bayan hua hai.

wa maaa 'unzila 'alaaa 'ibraheema wa وَمَا اُنْزِلَ عَلٰى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ
'ismaa-'iila wa'is-haaqa wa Ya'-quuba وَيَعْقُوْبَ وَالْاِسْبٰطِ
wal-'Asbaati

Tarjuma: “Aur jo kuch naazil kiya gaya Ibrahim (عليه السلام), Isma'il (عليه السلام), Is'haq (عليه السلام), Yaqaob (عليه السلام) aur inki aulaad par”

wa maaa 'uutiya Muusaa wa 'lisaa وَمَا اَوْتِيَ مُوسٰى وَعِيسٰى وَالتَّيْيُوْنُ مِنْ رَّبِّهِمْ
wan-nabiiyyuuna mir-Rabbihim.

Tarjuma: “Aur jo bhi Moosa (عليه السلام), Esa (عليه السلام) aur tamaam Ambiya ko diya gaya inke Rab ki taraf se”.

Laa nufarriqu bayna 'ahadim- لَا تُفْرِقْ بَيْنَ اَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُوْنَ ﴿٨٥﴾
minhum, wa nahnu lahuu Muslimuun.

Tarjuma: “Hum in mein se kisi ek ke mabeen bhi koi tafreeq nahi karte, aur hum to Allah hi ke farmanbardaar hain”.

AAYAT - 85

Wa many-yabtagi gayral-'Islaami وَمَنْ يَنْبَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُقْبَلَ مِنْهُ ؕ
Diinan falany-yuqbala minh;

Tarjuma: “Aur jo koi Islam ke siwa koi aur deen karna chaahega to wo iski jaanib se qubool nahi kiya jayega”.

wa huwa fil-'Aakhirati minal- وَهُوَ فِي الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ﴿٨٦﴾
khaasiriin.

Tarjuma: “Aur phir aakhirat mein wo khasarah paane walaon mein se hokar rabega”.

AAAYAT - 86

Kayfa yahdillaahu qawman
kafaruuba'-da 'iimaani-him

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ

Tarjuma: "Kaise hidayat dega Allah inlogon ko jo Imaan ke baad kaafir hogaye?"

Yani inke dil Imaan le aaye the, inpar haqeeqat munkashif hogayi thi, lekin duniyawī maslahtein aade aagayi aur zubaan se inkaar kardiya. Jaise Sureh Namal mein hum padhenge: [وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُغْوًا] *Wa jahaduu bihaa wastayqanat-haaaa 'anfusuhum zulmanṭwa-wa-'uluṭwaa*, (Aayat 14) "*Inhone zulm aur takabur ke maare in muajizaat ka inkaar kiya halanke inke dil inke qa'el hochuke the*".

wa shahiduuu 'annar-Rasuula haqqunṭ

وَشَهِدُوا أَنَّ الرُّسُولَ حَقٌّ

Tarjuma: "Aur inhone garwahi di ke ye Rasool haq hain"

Ahl-e-kitaab jab appas mein baatein karte the to kehte the ke ye waqatan Nabi aakhiruz zaman hain jo hamari kitaabon mein bayaan kardah peshengoion ka misdaq hain. Chunache riwayaat mein aata hai ke Alqma ke do bete Abu Harsa aur Karz jab Najran se Madina Munawara chale aarahe the to raaste mein Karz ke ghode ko kahin thokar lagi to isne kaha: (تَعَسَّ الْأَبْعَدُ) *ta'isa-l ab'adu*, (*Halaak hojaye wo daur waala yani jis ki taraf hum jaarahe hain*). Is ka ishaara Muhammad Rasool Allah ﷺ ki taraf tha. Is par is ke bade bhayi Abu Harsa ne kaha (بَلْ تَعَسَّ أُمُكْ) *Bal ta'isat ummuk*, (*Balke teri maa halak hojaye!*) isne kaha mere bhayi! Tumhein meri baat is qadar buri kyun lgi? Abu Harsa ne kaha: Allah ki qasam! Yaqeenan wo hi Nabi ummi hain jis ke hum muntazar the. Karz ne kaha: Jab aap ye sab jaante hain to in par Imaan kyun nahi le aate? Abu Harsa kehne laga: In badshahon ne hammein bada muqaam wa martaba ataa kar rakha hai, agar hum Imaan le aaye to wo hum se ye sab kuch cheen lenge. Ye log saltanat-e-Roma ke tahet the aur inhein Misar ki hukumat ki taraf se badi mar'at haasil thi, inhein maal-o-daulat aur izzat-o-darajaat haasil thi. Abhi ye log Muhammad-e-arbi ﷺ se mulaqat ke liye jaarahe the to ye haal tha, is se andaza kiya jasakta hai ke Anhuzoor ﷺ ki khidmat mein kayi roz guzarne ke baad mubahila se raah-e-farar ekhtiyaar kar ke wappas jaate hue inhein kisi qadar yaqeen haasil hogaya hoga ke yahi wo Nabi aakhiruz zaman ﷺ hain jinke wo muntazar the. Inke dil gawahi de chuke the ke ye rasool barhaq (بَارِهَاقُ) hain.

wa jaaa-'ahmul-Bayyinaat?

وَجَاءَهُمُ الْبَيِّنَاتُ

Tarjuma: "Aur inke paas khuli khuli nishaniyan bhi aachuki hain".

Wallaahu laa yahdil-qawmaz-zaalimiin.

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٧﴾

Tarjuma: "Aur Allah aise zaalimon ko hidayat nahi deta".

AYAT - 87

'Ulaaa-'ika jazaaa-'uhum 'anna alayhim
la'-natallaahi wal-malaaa-'ikati
wannaasi 'ajma-'iin:

أُولَٰئِكَ جَزَاءُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةُ اللَّهِ
وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٨﴾

Tarjuma: "Yahi wo log hain jin ka badla ye hai ke inpar Allah ki, farishton ki aur tamaam insaanon ki laanat hai".

AAYAT - 88

Khaalidiina fihaa:

خَالِدِينَ فِيهَا

Tarjuma: "Is (laanat) mein wo hamesha rahenge".

laa yukhaffafu 'anhumul-'azaabu
wa laa hum yunzaruun:

لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ﴿٨٩﴾

Tarjuma: "In ke azaab mein koi takhfeef nahi ki jayegi aur na hi inko koi mohalat milegi".

Ye alfaaz bhi Suratul Baqarah (Aayaat 161 to 162) mein aachuke hain.

AAYAT - 89

'Illal-laziina taabuu mim-ba'-di
zaalika wa 'aslahuu;

إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَلِكَ وَأَصْلَحُوا

Tarjuma: "Siwaye inke jo iske baad tauba karlein aur islah karlein".

Yani sachche dil se Imaan laakar aml-e-saleh ki rawish par gamzan hojaye.

fa-'innallaaha Gafiuru-Rahiim.

فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٩٠﴾

Tarjuma: "To yaqeenan Allah Ta'ala bakhshne waala, rahem farmane waala hai".

Tauba ka darwaza bhi band nahi hai.

AAAYAT - 90

'Innal-laziina kafaruu ba'-sa
'iimaanibim summaz-daa-duu kufraاِنَّ الَّذِيْنَ كَفَرُوْا بَعْدَ اِيْمَانِهِمْ ثُمَّ اِزْدٰدُوْا كُفْرًا

Tarjuma: “Beshak jin logaon ne kufir kiya apne Imaan ke baad phir wo apne kufir mein badhte chale gaye”.

Yani haq ko pehchaan lene ke baad, chaahe zubaan se maana ho ya na maana ho, phir agar wo kufir karte hain ya zubaan se maanne ke baad martad hojaate hain, aur phir wo apne kufir mein badhte chale jaate hain.

lan tuqbala taw-batuhum;لَنْ تُقْبَلَ تَوْبَتُهُمْۖ

Tarjuma: “Inki tauba kabhi qubool nahi hogi”.

wa 'ulaaa-'ika humuz-zaaal-luun.

وَاُولٰٓئِكَ هُمُ الضَّالُّوْنَۙ

Tarjuma: “Aur wo yaqeenan gumraahon mein se hain”.

AAAYAT - 91

'Innal-laziina kafaruu wa maatuu wa
hum kuffaarunاِنَّ الَّذِيْنَ كَفَرُوْا وَمَاتُوْا وَهُمْ كُفَّارٌ

Tarjuma: “Yaqeenan wo log jinhone kufir kiya aur margaye isi haal mein ke wo kaafir the”.

falany-yuqbala min 'ahadihim mil-'ul-فَلَنْ يُقْبَلَ مِنْ اَحَدِهِمْ مِّلٌّ اِلٰلِ اَرْضٍ
'arzi zahabanw-wa la-wiftadaa bih.ذَهَبًا وَّلَوْ اِفْتَدٰى بِهٖۙ

Tarjuma: “To in mein se kisi se zameen ki miqdaar ke barabar sona bhi fidya mein qubool nahi kiya jayega agar wo pesh karsake”.

Zaahir hai ke ye muhaal hai, namumkin hai, lekin ye baat samjhne ke liye ke wahan par koi fidya nahi hai farmaya ke agar koi zameen ke hujoom ke barabar sona dekar bhi chootna chaahega to nahi choot sakega. Ye wohi baat hai jo Suratul Baqarah ki aayat 148 aur aayat 123 mein farmayi gayi ke us din kisi se koi fidya nahi liya jayega.

'Ulaaa-'ika la-hum 'azaabun 'aliimunwَاُولٰٓئِكَ لَهُمْ عَذَابٌ اَلِيْمٌ

Tarjuma: “Ye wo log hain ke jin ke liye dardnaak azaab hai”

wa maa lahum-min-naasiriin. (Section 10) (PART 4)وَمَا لَهُمْ مِّنْ نَّاصِرِيْنَۙ

Tarjuma: “Aur nabi honge inke liye koi madad karne waale”.

AAYAAT 92 TO 101

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾ كُلُّ
 الظَّالِمِ كَانَ جَلًّا يُبَيِّنُ إِسْرَاءَ يَلْ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ ۚ
 قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٣﴾ فَمَنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ
 فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩٤﴾ قُلْ صَدَقَ اللَّهُ ۖ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٩٥﴾
 إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَرَّكًَا وَهُدًى لِلْعَالَمِينَ ﴿٩٦﴾ فِيهِ 'اَيْتُ' بَيِّنَةٌ
 مَقَامُ إِبْرَاهِيمَ ۚ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۚ وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ حَيْثُ اسْتَطَاعَ إِلَيْهِ سَبِيلٌ ۚ
 وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾ قُلْ يَٰ أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ ۚ
 وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ﴿٩٨﴾ قُلْ يَٰ أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ تَبْعُونَهَا
 عِوَجًا ۚ وَأَنْتُمْ شُهَدَاءُ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾ يَٰ أَيُّهَا الَّذِينَ آمَنُوا إِنْ تُطِيعُوا
 فَرِيقًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كُفْرِينَ ﴿١٠٠﴾ وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ
 تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ۚ وَمَنْ يَعْتَصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿١٠١﴾

92. LAN-TANAALUL-BIRRA hattaa tunfiquu mimmaa tubib buun. Wa maa tunfiquu min-shay-'in-fa-'innallaaha bibii 'Aliim.

93. Kullut-ta-'aami kaana hilla-lli-Banii-'Israaa-'iila 'illaa maa harrama 'Israaa-'iilu 'alaa nafi-hii min-qabli 'an-tunaz-zalat-Tawraah. Qul fa-'tuu bit-Tawraati fatluubaaa 'in-kuntum saadiqiin.

94. Fa-manif-taraa 'alal-laahil-kaziba mim-ba-'-di zaalika fa-'ul-عَالِيهَا- 'ika humuz-zaalimuun.

95. Qul sadaqallaah: fat-tabi-'uu Millata 'Ibraahiima haniifaa; wa maa kaana minal-mushrikin.

96. 'Inna 'Awwala Bay-tinw-wuzi-'a linnaasi lallazii bi-Bak-kata mubaarakanw-wa hudal-lil-'aalamiin:

97. Fihi 'Ayaatum-Bayyinaa-tum-Maqaamu 'Ibrahiim; wa man-dakhalahuu kaana 'aami-naa. Wa lillaahi 'alannaasi Hij-jul-Bayti manistataa-'a 'ilay-hi sabiilaa. Wa man-kafara fa-'in-nallaaha Ganiyun anil-aalamiin.

98. Qul yaaa-'Ahlal-Kitaabi lima takfuruuna bi-'Ayaatil-laahi wallaahi Shahiidun 'alaa maa ta'-maluun?

99. Qul yaaa-'Ahlal-Kitaabi lima tasudduuna 'an-Sabiilil-laahi man 'aamana tab-guuna-haa 'iwajanw-wa 'antum shuha-daaa'? wa mallaahu bi-gaafi-lin 'ammaa ta'-maluun.

100. Yaaa-'ayyubhal-laziina 'aa-manuuu 'in-tutii-'uufariiqam-minallaziina
'uutul-Kitaaba ya-rudduukum-ba'-da 'iimaani-kum kaafriin.

101. Wa kayfa takfuruuna wa 'antum tutlaa 'alaykum 'Aayaa-tullaahi wa
fiikum Rasuuluh? Wa many-ya'-tasim-billaahi fa-qad hudiya 'ilaa
Siraatim-Mustaqiim. Section 11)

AAYAT - 92

LAN-TANAALUL-BIRRA hattaa
tunfiquu mimmaa tubib buun.

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ

Tarjuma: "Tum hargiz nahi pahunch sakte neiki ke muqaam ko jab tak
kharch na karo is mein se jo tumhein pasand hai".

Aayat Al-bir (Al-Baqarah 177) ke ziman mein is aayat ke hawala
bhi aaya tha ke neiki ke muzahir mein sab se badi aur sab se muqadam
shaye insaani humdardi hai, aur insaani humdardi mein apna wo maal
kharch karna matloob hai jo khud apne aapko mehboob ho. Aisa maal
jo raddi ho, dil se uttar gaya ho, boosedah hogaya ho wo kisi ko dekar
samhjaya jaaye ke humne hakimtaayi ki qabar par laal maardi hai to ye
bajaye khud himaqaat hai.

Wa maa tunfiquu min-shay-'in-
fa-'innallaaha bibii 'Aliim.

وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾

Tarjuma: "Aur jo kuch bhi tum kharch karoge Allah is se bakhabar hai".

AAYAT - 92

Kullut-ta-'aami kaana hilla-lli-
Baniiii-'Israaa-'iila

كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَءِيلَ

Tarjuma: "Khaane ki saari cheezein (jo shariyat-e-mohammedi mein
halaal hain) Bani Israel ke liye bhi halaal thi.

illaa maa harrama 'Israaa-'iilu
'alaa nafsi-hii min-qabli 'an-
tunaz-zalat-Tawraah.

إِلَّا مَا حَرَّمَ إِسْرَءِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ
أَنْ تُنْزَلَ التَّوْرَةُ ۚ

Tarjuma: "Siwaye in cheezon ke jinhein Israel (Hazrat Yaqoob عليه السلام) ne
haraam tebra liya tha apni jaan par is se pehle ke Taurat naazil ho".

Yahoodi shariyat Mohammedi par aiteraaz karte the ke is mein
baaz aisi cheezein halaal qaraar di gayi hain jo shariyat-e-mauswi عليه السلام
mein haraam qaraar di thi. Maslan inke haan oont ka gosht haraam

tha. Lekin shariyat-e-Muhammadi mein ye haraam nahi hai. Agar ye bhi asmaani shariyat hai to ye taghayur kaise hogaya? Yahan iski haqeeqat batayi jaarahi hai ke Taurat ke nazul se qabl Hazrat Yaqoob (عليه السلام) ne tabi karahat ya kisi marz ke ba'as baaz cheezein apne liye mamnoo qaraar de li thi jin mein oont ka gosht bhi shaamil tha. Jaise Nabi-e-Akram (ﷺ) ne apni do azwaaj ki diljoyi ke khatir shahed na khaane ki qasam khalai thi, jis par ye aayat naazil hui: [يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَرْوَاحِكَ ط] Yaaa-'ayyuhā-Nabiyyu lima tuharrimu maaa 'ahallal-laahu lak? Tabtagii marzaata 'azwaajil. (At-Tahreem:1) Hazrat Yaqoob ki aulaad ne baad mein in cheezon ko haraam samajh liya aur ye cheezin inke haan riwaaj ke taur par chali aarahi thi. To Allah Ta'ala ne farmaya ke in cheezon ki hurmat Taurat mein naazil nahi hui. Khaane peene ki wo tamaam cheezein jo Islam ne halaal ki hai wo Bani Israel ke liye bhi halaal thi, siwaye in cheezon jinhein Hazrat Yaqoob (عليه السلام) ne apne zaati napasand ke ba'is apne upar haraam tehra liya tha, aur ye baat Taurat ke nazul se bahut pehle ki hai. Isliye ke Hazrat Yaqoob (عليه السلام) ne aur nazul Taurat mein chaar paanch sau saal ka fasal hai.

Qul fa'-tuu bit-Tawraati fatluubaaa 'in-kuntum saadiqiin. قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٤﴾

Tarjuma: "(Ae Nabi (ﷺ) in se) kahiye laao Taurat aur isko padho agar tum (apne aiteraaz mein) sachche ho".

Taurat ke andar to kahin bhi oont ke gosht ki hurmat mazkur nahi hai.

AAAYAT - 94

Fa-manif-taraa 'alal-laahil-kaziba mim-ba-'-di zaalika fa-'ul-ika humuz-zaalimuun. فَمَنْ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩٥﴾

Tarjuma: "Pas! jo log iske baad bhi Allah ki taraf jhoot mansoob karte rahe to yahi log zaalim hain".

AAAYAT - 95

Qul sadaqallaahu: قُلْ صَدَقَ اللَّهُ

Tarjuma: "Kehdijiye Allah ne jo kuch farmaya hai sach farmaya hai".

fat-tabi-'uu Millata 'Ibraahiima haniifaa; فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا

Tarjuma: "Pas pair-wi karo millat Ibrahim (عليه السلام) ki jo eksu the (ya eksu hokar)".

[حَنِيفًا] haniifaa; "Ibrahim ka haal hai. Agar ise [اتَّبِعُوا] uttabi-'uu ka haal (مَعْنَى حَنِيفِيَّيْنِ) bama'ane Haniifyyiin maana jaaye to dusra tarjuma hoga. Yani eksu hokar, baad ki tamaam taqseemaat se bulandtar hokar, Ibrahim ﷺ ke tareeqe ki pairwi karo!

wa maa kaana minal-mushbrikiin.

وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٥﴾

Tarjuma: "Aur wo mushbrikeen mein se nabi the".

AAAYAT - 96

'Inna 'Awwala Bay-tinw-wuzi-
'a linnaasi lallazii bi-Bak-kata

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ

Tarjuma: "Yaqeenan pehla ghar jo logaon keliye banaya gaya (Allah ki ibadat ke liye) wohi hai jo Makkah mein hai".

(بَكَّةَ) bakkah or (مَكَّةَ) makkah aur haqiqat ek hi lafz ke liye do talfuz (pronunciations) hain.

mubaarakanw-wa hudal-lil-'aalamiin:

مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٦﴾

Tarjuma: "Barkat waala hai aur hidayat ka markaz hai tamaam jahaan walaon ke liye".

AAAYAT - 97

Fiihi 'Ayaatum-Bayyinaa-tum-
Maqaamu 'Ibraahiim;

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ

Tarjuma: "Is mein badi wazeh nishaniyan hain, jaise Muqaam-e-Ibrahim ﷺ".

Suratul Baqarah ke nisf awwal ke aakhri chaar rukuaon (15, 16, 17, 18) mein pehle Hazrat Ibrahim ﷺ aur Khaane Kaaba ka zikr hai, phir baaqi saari guftagu hai. Yahan Sureh Aal-e-Imran ke nisf awwal ke teesre hisse mein hazrat Ibrahim ﷺ aur Khaane Kaaba ka tazkera aakhri mein aaya hai. Goya mazameen wohi hai, tarteeb badal gayi hai.

wa man-dakhalahuu kaana 'aami-naa.

وَمَنْ دَخَلَهُ كَانَ آمِنًا

Tarjuma: "Aur jo bhi is mein daakhil hojaata hai aman mein aajata hai".

Jahaliyat ke badtareen daur mein bhi Baitullah aman ka gehwara tha. Poore Arab ke andar khoon rezi hoti thi lekin Haram-e-Kaaba

mein agar koi apne baap ke qaatil ko bhi dekh leta tha to ise kuch nahi kehte tha Haram ki riwayat hamesha se rahi aur aaj tak ye Allah ke fazal wa karam se darul aman hai ke wahan par aman hi aman hai.

Wa lillaahi 'alannaasi Hij-jul-

Bayti manistataa-'a 'ilay-hi وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا ۚ
sabiilaa.

Tarjuma: “*Aur Allah ka haq hai logaon par ke wo Haj kare iske ghar ka jo bhi ista’at rakhta ho iske safar ki*”.

Wa man-kafara fa-'in-nallaaha
Ganiy-yun anil-aalamiin.

وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعَالَمِيْنَ ۝

Tarjuma: “*Aur jis ne kufr kiya to (wo jaan le ke Allah beniyaz hai tamaam jahan walaon se*”.

Yahan note kijiye ke yahan lafz “Kufr” aaya hai. iske maane ye hai ke jo koi ista’at ke bawajood Haj nahi karta wo goya kufr karta hai.

Agli aayat mein ahl-e-kitaab ko bade teekhe aur jhanjodhne ke se andaaz mein mukhatib kiya jaaraha hai, jaisa kisi par nigaahin gaadh kar is se baat ki jaaye.

AAYAT - 98

Qul yaaa-'Ahlal-Kitaabi lima
takfuruuna bi-'Ayaatil-laahi

قُلْ يَا هَلَالِ الْكِتٰبِ لِمَ تَكْفُرُوْنَ بِآيٰتِ اللّٰهِ ۚ

Tarjuma: “*Kehdijiye ae ahl-e-kitaab! Tum kyun Allah ki aayat ka inkaar kar rahe ho?*”

wallaahi Shabiidun 'alaa maa ta'-maluun?

وَاللّٰهُ شٰهِيْدٌ عَلٰى مَا تَعْمَلُوْنَ ۝

Tarjuma: “*Jab ke jo kuch tum kar rahe ho Allah ise dekh raha hai*”.

AAYAT - 99

Qul yaaa-'Ahlal-Kitaabi lima tasudduuna
'an-Sabiilil-laahi man 'aamana

قُلْ يَا هَلَالِ الْكِتٰبِ لِمَ تَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ مَنِ اٰمَنَ

Tarjuma: “*Kehdijiye ae kitaab walo! Tum kyun rokhte ho Allah ke raaste se usko jo Imaan le aata hai*”.

tab-guuna-haa 'i'wajanw-

تَبْعُوْهَا عَوْجًا

Tarjuma: “Tum is mein kaji paida karna chaahnte ho tum chaahnte ho ke jo ahl-e-Imaan hai wo bhi tedhe raaste par chale. Chunache tum saazishen karte ho ke subah ko Imaan laao aur shaam ko kaafir hojao ta’ake ahl-e-imaan ke dilaon mein bhi waswase aur dagdage paida hojaye”.

wa 'antum shuha-daaa'?

وَأَنْتُمْ شُهَدَاءُ ط

Tarjuma: “Halanke tum khud garwah ho!”

Tum raah-e-raaste ko pehchaante ho aur jo kuch kar rahe ho jaante boojhte kar rahe ho.

wa mallaahu bi-gaafi-lin 'ammaa ta'-maluun. ﴿٩٥﴾

Tarjuma: “Aur Allah gaafil nahi hai is se jo tum kar rahe ho”.

Lekin in tamaam saazishon ke jawab mein ahl-e-Imaan se farmaya gaya hai:

AAYAT - 100

Yaaa-'ayyuhal-laziina 'aa-manuuu 'in-tutii-'uu fariiqam-minallaziina 'uutul-Kitaaba ya-rudduukum-ba'-da 'iimaani-kum kaafiriin.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَطِيعُوا فَرِيقًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كُفْرِينَ ﴿١٠٠﴾

Tarjuma: “Ae wo logo jo Imaan laye ho! Agar tum ahl-e-kitaab ke kisi giroh ki baat maanloge to ye tumko tumhare Imaan ke baad phir kufr ki haalat mein lautakar lejayenge”.

AAYAT - 101

Wa kayfa takfuruuna wa 'antum tutlaa 'alaykum 'Aayaa-tullaahi wa fiikum Rasuuluh?

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ط

Tarjuma: “Aur (zara soncho to sabi) ye kaise hosakta hai ke tum phir kufr karne lago jab ke tumhein Allah ki aayat padhkar sunayi jaarahi hain aur tumhare andar uska rasool maujood hai”.

Tumhare darmiyaan Muhammad Rasool Allah ﷺ banafs-e-nafees tumhari rahnumayi keliye maujood hain tumhain Allah Ta'ala ki aayaat padh padhkar suna rahein hain. Is se andaza lagaya jasakta hai ke Madina mein ulma-e-yahood ka kitna asar tha. Oas aur Khazraj ke log in se maroob the kyun ke ye anpadh log the inke paas koi kitaab koi shariyat aur koi qanoon nahi tha, jab ke yahood sahib-e-kitaab aur sahib-e-shariyat the. Inke haan ulma the lehaza Oas aur Khazraj ke jo log Islam le aaye the inke baare mein andesha hota tha ke kahin Yahood ki resha dawaiyon ka shikaar na hojaye. Is qism ke qatre se bachne ki tadbeer bhi batadi gayi:

Wa many-ya'-tasim-billaahi

fa-qad hudiya 'ilaa Siraatim-Mustaqim. (Section 11) وَمَنْ يَعْصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ ١١

Tarjuma: “*Aur jo koi Allah se chimat jaaye isko to hidayat hogayi seerat-e-mustaqeem ki taraf*”.

Jo koi Allah ki panaah mein aajaye, Allah ka daaman mazbooti se thaam le ise to zaroor seerat-e-mustaqeem ki hidayat milegi aur zalalat-o-gumraahi ke qatraat se mehfooz hojayega. Jaisa sherqawaar bachche ko koi qatra mehsoos ho to wo daudh kar aayega aur apni maa ke saath chimat jaayega ab wo ye samjhega ke mai mazboot qeele mein aagaya hoon, ab mujhe koi kuch keh nahi sakta. Wo nahi jaanta ke maa bechari tamaam qatraat se iski hifazat nahi karsakti. Ise kya paata ke kab koi darinda safat insaan ise maa ki godh se kheenchkar uchaale aur kisi balam ya neize ki aana mein prode behr-e-haal bachcha to yahi samajhta hai ke ab mai maa ki godh mein aagaya to mehfooz panaah mein aagaya hoon. Allah ka daaman waqtan mehfooz panaahgah hai, aur jo koi iske saath chimat jaata hai wo gumraahi ki thokaron se mehfooz hojaata hai aur jaada-e-mustaqeem par gamzaan hojaata hai.

اللَّهُمَّ رَبَّنَا اجْعَلْنَا مِنْهُمْ! آمِينَ يَا رَبَّ الْعَالَمِينَ

Allahumma rabbana aj'alna minhum! Ameen ya Rabbal 'alameen.

AAYAAT 102 TO 109

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٠٢﴾ وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾ وَلِتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۚ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ۚ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾ وَأَمَّا الَّذِينَ أَبْيَضَتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ ۚ هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾ تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۚ وَمَا اللَّهُ يُرِيدُ ظَلْمًا لِّلْعَالَمِينَ ﴿١٠٨﴾ وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۚ وَإِلَىٰ

ٱللَّهِ تَرْجَعُ الْأُمُورُ ﴿١٠٩﴾

102. Yaaa-'ayyubal-laziina 'aa-manut-taquullaaha haqqa tuqaa-tibii wa laa tamuutunna 'illaa wa 'antum-Muslimuun.

103. Wa-'tasimuu bi-Habli-laahi jamii-'anw-wa laa tafar-raquu. Waz-kuruu ni'-matal-laahi 'alay-kum 'iz kuntum 'a'-daaa-'an-fa-'allafa bayna quluubikum fa-'as-bahum-bi-ni'-matihiii 'ikh-waanaa; wa kuntum 'alaa shafaa hufaratim-minannaari fa-'anqazakum-minhaa. Kazaalika yubayyinul-laahu lakum 'Aayaatihii la-'al-lakum tahtaduun.

104. Wal-takum-minkum 'Um-matuny-yad-'uuna 'ilal-khayri wa ya'-muruuna bil-ma'-ruufi wa yanhaawna 'anil-munkar: wa 'ul-'ika humul-mufli-huun.

105. Wa laa takuunu kalla-ziina tafarraquu wakhtalafuu mim-ba-'di maa jaaa-'abumul-Bayyi-naat: wa 'ulaaa-'ika la-hum 'azaabun 'aziim,-

106. Yawma tab-yazzu wujuu-hunw-wa taswaddu wujuuh: fa-'ammallaziii-naswaddat wu-juu-hubum: 'akafartum-ba'da 'ii-maanikum fazuuqul-'azaaba bi-maa kuntum takfuruun?

107. Wa 'ammal-laziinab-yaz-zat wujuuuhubum fafi rahma-til-laah: hum fihaa khaaliduun.

108. Tilka 'Aayaa-tullaahi nat-luuhaa 'alayka bil-Haqq. Wa mallaahu yuriidu zul-mal-lil-'aalamiin.

109. *Wa lillaahi maa fis-samaa-waati wa maa fil-'arz: wa 'ilal-laahi turja-'ul-'umuur.* (Section 12)

Ab Sureh Aal-e-Imran ka nisf-e-saani shuru horaha hai jiska pehla hissa do rukuaon par mushatamil hai. Aap ne ye mushabihat bhi note karli hogi ke Suratul Baqarah ke nisf-e-awwal mein bhi ek martaba [يَا أَيُّهَا الَّذِينَ آمَنُوا] *Yaaa-'ayyu-hallaziina 'aamanuu* se khitaab tha: [يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا] *Yaaa-'ayyu-hallaziina 'aamanuu laa taquuluu raa-'inaa wa quulunzurnaa wasma-'uu*. Isi tarah Sureh Aal-e-Imran ke nisf awwal mein bhi ek aayat upar aachuki hai:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كُفْرِينَ ﴿١٠٩﴾
Yaaa-'ayyuhal-laziina 'aa-manuuu 'in-tutii-'uu fariiqam-minallaziina 'uutul-Kitaaba ya-rudduukum-ba'-da 'iimaani-kum kaafriin. Lekin musalmaanon se asal khitaab giyaarhunwe (11th) ruku se shuru horaha hai aur yahan par asal mein ummat ko eksan nakat-e-layha-e-amal diya jaaraha hai. Zahir hai ke ab ye ummat qayamat tak rehne waali hai aur is mein zawaal bhi aayega aur Allah Ta'ala oulu-al-azam aur bahimmat logaon ko bhi paida karega jaisa ke hammein maloom hai ke mujjaddadeen ummat har saddi ke andar uthte rahe. Lekin jab bhi tajdeed-e-deen ka koi kaam ho, deen ko azsar-e-nau tar-o-taaza karne ki koshish ho, deen ko qaa'em karne ki jad-o-jahed ho to iska ek layha-e-amal hoga. Wo layha-e-amal Sureh Aal-e-Imran ki in teen aayaat (102, 103, 104) mein nihayati jamiyat ke saath saamne aaya hai. Ye husn-e-itefaq hai ke ye bhi teen aayat hain jaise Sureh Al-Asar ki teen aayaat hain jo nihayati jaame hain. In aayaat ke muzameen par meri ek kitaab bhi maujood hai "*Ummat-e-Muslima ke liye sae-nukati layha-e-amal*" aur iska angrezi mein bhi tarjuma ho chuka hai. Is layha-e-amal ka pehla nukhta ye hai ke jab bhi koi kaam karna ho to sab se pehle afraad ki shakhsiyat saazi, kirdaarsaazi karna hogi. Chunache farmaya:

AAYAT - 102

Yaaa-'ayyuhal-laziina 'aa-manut-taquullaaha haqqa tuqaa-tibii يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ

Tarjuma: "*Aye Abl-e-Imaan! Allah ka taqwa ekhtiyaar karo jitna ke uske taqwa ka haq hai*".

wa laa tamuutunna 'illaa wa 'antum- Mulimuun. وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٠٩﴾

Tarjuma: “*Aur tumhein bargiz mout na aane paaye magar farmanbardaari ki haalat mein*”.

Qur'an Majeed mein taqwe ki talqeen ke liye ye sab se gaadi aayat hai is par sahaba ﷺ ghabra gaye ke ya Rasool Allah! Allah ke taqwe ka haq kaun ada karsakta hai phir jab Surah At-Taghabun ki ye aayat naazil hui ke [فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ] *Fattaquullaaha masta-ta'-tum*, (aayat 16) “*Apni imkaani had tak Allah ka taqwa ekhtiyaar karo*” tab unki jaan mein jaan aayi. Taqwe ke hukm ke saath hi ye farmaya ke “*Mat marna magar halaat-e-farmanbardari mein*”. Iske maane ye hai ke koi pataa nahi kis lamhe mout aajaye, lehaza tumhara koi lamha na farmani mein naguzre, mabaada mout ka haath is waqt tumhein aakar daboj le. Agar pehle is tarah ki shakhsiyatein na bani ho to ijtema-e-islah ka koi kaam nahi hosakta. Isliye pehle afrad ki kirdaarsaazi par zor diya gaya. Iske baad dusra marhala ye hai ke ek ijtemaiyat ekhtiyaar karo.

AAYAT - 103

Wa'-tasimuu bi-Hablil-laahi jamii-'an *wa laa tafar-raquu.*

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

Tarjuma: “*Allah ki rassi ko mazbooti se thaam lo mil jhul kar aur tafarge mein na padho*”.

Yaad rahe ke is se pehle aayat 101 in alfaaz par khatam hui hai: [وَمَنْ يَعْصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ] *Wa many-ya'-tasim-billaahi fa-qad hudiya 'ilaa Siraatim-Mustaqiim*. “*Aur jo koi Allah Ta'ala se chimat jaaye (Allah ki hifazat mein aajaye) is ko to hidayat hogayi seeratul mustageem ki taraf*”. Sureh Al Haj ki aakhri aayat mein bhi ye lafz aaya hai: [وَاعْتَصِمُوا بِاللَّهِ] *wa'-tasimuu billaah!* “*Aur Allah se chimat jao*”. Ke Allah ki rassi se chimat jao Allah ki rassi ko mazbooti se thaamlo aur ye Allah ki rassi kaunsi hai? Muta'did ahadees se waazeh hota hai ke ye “Qur'an” hai. Ek taraf insaan mein taqwa paida ho aur dusri taraf is mein ilm aana chaahiye, Qur'an ka fahmm paida hona chaahiye, Qur'an ke nazariyaat ko samajhna chaahiye, Qur'an ki hikmat ko samajhna chaahiye. Insaanon mein ijtemaiyat jaanwaron ke gallon ki tarah nahi hosakti ke bhed bakriyon ka ek bada rewadh hai aur ek charwaha ek lakdi lekar sabko haank raha hai. Insaanon ko jama karna ho to in ke zehen ek jaise banane honge inki ek sonch ek banani honghi. Ye haiwan-e-aqil hai, ba'sha'oor log hain. Inki sonch ek ho, nazariyaat ek ho, maqasid ek ho, hum-aahangi ho, nukhta-e-nazar ek ho tabhi to ye jama

honge. Is ke liye wo cheezein chaahiye jis mein wo ek rangi khayal, ek rangi nazar, ekjehti aur muqasid ki hum-aahangi paida karde, aur wo Qur'an hai, jo "hablullah" hai.

Hazrat Ali عليه السلام se marwi taweel hadees mein Qur'an Hakeem ke baare mein Rasool Allah ﷺ ke alfaaz naqal hue hain: ¹ (وَهُوَ حَبْلُ اللَّهِ الْمَتِينُ) *Wa huwa hablullaahil mateen*, Hazrat Abdullah Bin Masood رضي الله عنه se riwayat hai ke Anhuzoor رضي الله عنه ne farmaya: ² (كِتَابُ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ) *Kitaabulaahi hablun mamdudun minas samaa'i ilal arz*, "Allah ki kitaab" (ko thaame rakhna), yahi wo mazboot rassi hai jo asmaan se zameen tak tani hui hai".

Ek aur hadees mein farmaya:

أَبَشِّرُوا أَبَشِّرُوا..... فَإِنَّ هَذَا الْقُرْآنَ سَبَبٌ، ظَرْفُهُ بِيَدِ اللَّهِ وَظَرْفُهُ بِأَيْدِيكُمْ³

Abshiruu'a abshiruu'a.... fa inna haazal Qur'ana sababun, tarfuhuu biyadillaahi wa tarfuhuu bi'aydiikum.

"Khush hojao! khushiyaan manaao..... ye Qur'an ek waasta hai, jiska ek sara Allah ke haath mein hai aur ek sara tumbare haath mein hai".

Chunache taqqarub Illallaah ka zariya bhi Qur'an hai, aur musalmaanon ko appas mein jodhkar rakhne ka zariya bhi Qur'an hai. Yahi wajah hai ke hamari daawat-o-tehreek ka manba wa sarchashma aur mubnaa wa maddaar Qur'an hai. Is ka unwaan bhi "Daawat rujju Al Qur'an" hai. Mai ne apni poori zindagi alhamdulillah isi kaam mein khapayi hai aur isi ke zariye se anjuman haye khadamul Qur'an aur Qur'an academies ka silsila qaa'em hua. In academeis mein "Ek saala rujju allal-qur'an course" barsaha baras se jaari hai. Is course mein jadeed taleem yaafta log dakhila lete hain, jo M.A., M.Sc hote hain, baaz P. hD kar chuke hote hain, Doctor aur Engineer bhi aate hain. Wo ek saal lagakar arbi seekhte hain ta'ake Qur'an ko samajh sake zaahir hai jab Qur'an Majeed ke saath apki wabastegi hogi to phir aap deen ke us rukh par aage chaleinge. To phir ye dusra nuktata hua ke Allah ki rassi ko mil jhul kar mazbooti se thaamlo aur tafarqa mein na padho.

1. Sunan At-Tirmizi, Abwaab Faza'il Al-Qur'an 'An Rasool Allah ﷺ, Baab Maa Jaa fii Faza'il Al-Qur'an.

2. Sunan At-Tirmizi, Abwaab Al-Munaqib 'An Rasool Allah ﷺ, Baab munaqib ahl-e-bait An-Nabi ﷺ.

3. Musanif Ibn-e- Abi Shuebah, Kitaab Faza'il Al-Qur'an, Baab fii altamsak bil-Qur'an.

Waz-kuruu ni'-matal-laahi
'alay-kum 'iz kuntum 'a'-daaa-

وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً

Tarjuma: "Aur zara yaad karo Allah ka inaaam jo tum par hua jab ke tum ek dusre ke dushman the".

'an-fa-'allafa bayna quluubikum

فَأَلَفَ بَيْنَ قُلُوبِكُمْ

Tarjuma: "To Allah ne tumhare dilaon ke andar ulfat paida kardi".

fa-'as-bahtum-bi-ni'-matihiii 'ikh-waanaa;

فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

Tarjuma: "Pas tum Allah ke fazl-o-karam se bhayi bhayi bangaye".

Yahan awwaleen mukhatib ansar hai. Inke jo do qabile the Oos aur Khazraj appas mein ladte aarahe the. Sau baras se khandani dushmaniyan chali aarahi thi aur qatal ke qatal ka silsila jaari tha lekin jab Imaan aagaya, Islam aagaya, Allah ki kitaab aagayi, Muhammad Rasool Allah ﷺ aagaye to ab wo sheer-o-shakkar hogaye, inke jhagde khatam hogaye isi tarah poore Arab ke andar ghaarat giri hoti thi, lekin ab Allah ne ise darul-aman banadiya.

wa kuntum 'alaa shafaa hufratim-minannaari وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ

Tarjuma: "Aur tum to aag ke gade ke kinaare tak pahunch gaye the" (bas is mein girne hi waale the).

fa-'anqazakum-minhaa.

فَأَنْقَذَكُمْ مِنْهَا ط

Tarjuma: "To Allah ne tumhein is se bachaliya".

Kazaalika yubayyinul-laahu lakum

'Aayaatihii la-'al-lakum tahtaduun.

كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٢﴾

Tarjuma: Isi tarah Allah tumhare liye apni aayat waazeh kar raha hai ta'ake tum raah paao (aur sahi raah par qaa'em raho).

Ummat-e-muslima ke liye sae-nukati layha-e-amal ke ye do nukhte bayaan hogaye. Sab se pehle afraad ke kirdaar ki tameer inhein taqwa aur farmanbardaari jaise ausaaf se mutasaf karna — aur phir inko ek jamiyat, tanzeem ya jamaat ki surat mein munazzam karna aur is tanzeem ka maanwi mohar Qur'an Majeed hona chaahiye jo hablullah hai. Ba-qaul Alama Iqbal itesamash kin ke hablullah ausat! Isko mazbooti se thaamo ke hablullah hai! is jamaat saazi ka fitri tareeqa bhi hum is surat ki aayat 52 ke zeir mein padh chuke hain ke koi Allah ka banda

daayi bankar khada hua ho [مَنْ أَنْصَارِي إِلَى اللَّهِ] *man 'Ansaarii 'ilallaah?* ki awaaz lagaye ke mai to is raaste par chal raha hoon ab kaun hai jo mere saath is raaste par aata hai aur Allah ki raah mein mera madadgaar banta hai? Aisi jamiyat jab wajood mein aayegi to wo kya karegi? Is ziman mein ye teesri aayat ahamtareen hai:

AAAYAT - 104

Wal-takum-minkum 'Um- وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ
matuny-yad-'uuna 'ilal-khayri بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
wa ya'-muruuna bil-ma'-ruufi wa yanhawna 'anil-munkar:

Tarjuma: “*Aur tum mein se ek jamaat aisi zaroor honi chaahiye jo khair ki taraf dawat de, neki ka hukm deti rahe aur baddi se rok ti rahe*”.

Is jamaat ke karne ke teen kaam bataye gaye hain, jin mein awwaleen daawat illalkhair hai, aur waazeh rahe ke sab se bada khair ye Qur'an hai.

wa 'ul-'a'la -'ika humul-mufli-huun.

وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

Tarjuma: “*Aur yahi log falah paane waale hai*”.

Yahan lafz [مِنْكُمْ] *Minkum* bada maane-qaiz hai ke tum mein se ek aisi ummat wajood mein aani chaahiye. Goya ek to badi ummat hai, ummat-e-muslima, wo to ek sau pachchaas crore nafoos par mushtamil hai, jo khuwab-e-ghaffat mein madhosh hai, apne mansab ko bhoole hue hain, deen se door hain. Lehaza is ummat ke andar ek choti ummat yani ek jamaat wajood mein aaye jo “Jaago aur jagaao” ka fariza sar anjaam de. Allah ne tumhein jaagne ki salahiyat de di hai aur ab auraon ko jagaao aur iske liye taaqat faraham karo, ek munazzam jamaat banaao! Farmaya ke yahi log falah paane waale hain. Wo badi ummat jo croreon afraad par mushtamil hai aur ye kaam nahi karti wo agar falah aur nijaat ki umeed rakhti hai to ye ek umeed mohum hai. Falah paane waale sirf ye log honge jo teen kaam karenge: (1) **Daawat illalkhair.** (2) **Amar Bilma'roof.** (3) **Nahi Anil-munkir.** Mai ne “Manhaj inqalaabe Nabwi ﷺ” ke murahil wa madarij ke ziman mein bhi ye baat waazeh ki hai ke Islami inqalab ke liye aakhri aqdaam bhi “Nahi Anil-munkir bil-yad hoga. Isliye ke hadees mein Huzoor ﷺ ne Nahi Anil-munkir ke teen maratib bayaan kiye hain. Hazrat Abu Sayeed Khudri رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne irshaad farmaya:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ. فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ. فَإِنْ لَمْ يَسْتَطِعْ
فَبِقَلْبِهِ. وَذَلِكَ أَضْعَفُ الْإِيمَانِ

Man raaya minkum munkaran falyughabbirhu, fa'in lam yasta'ti'i fabilisanihii, fa'in lam yasta'ti, fabiqalmihii, wa zaalika az'aful imaan.

"Tum mein se koi kisi munkir ko dekhein iska farz hai ke ise zor-e-baazu se rokde. Pas agar iski taaqat nahi hai to zubaan se roke. Phir agar iski bhi himmat nahi hai to dil mein burayi se nafrat zaroor rakhe. Aur ye Imaan ka kamzor tareen darja hai".

Agar dil mein nafrat bhi khatam hogayi hai to samajhlo ke mataye Imaan rukhsat hogayi hai ba-qaul Iqbal:

Waye nakaami mataye kaarwan jaata raha

Kaarwan ke dil se ehsaas-e-zayan jaata raha

Haan, dil mein nafrat hai to agla qadam uthaao zubaan se kehna shuru karo ke bhayi ye cheez ghalat hai, Allah ne is cheez ko haraam qaraar tehraya hai. Ye kaam mat karo lekin iske saath saath apni ek taaqat batate jaao. Ek jamaat banaao, quwwat mushtama karo. Jab wo taaqat jama hojaye to phir khade hojao ke ab hum ye ghalat kaam nahi karne denge. Phir wo hoga "Nahi Anil-munkir bil-yad" yani taaqat ke saath burayi ko rokdena. Aur ye hoga inqilaab ka aakhri marhala.

To in teen aayaat ke andar azeem hidayat hai, inqilaab ka poora layha amal maujood hai balke isi mein manhaj inqilaab-e-nabwi ka jo aakhri aqdaami amal hai wo bhi posheedah hai.

AAYAT - 105

*Wa laa takuunuu kalla-ziina
tafarraquu wakhtalafuu mim-ba'-di
maa jaaa-'ahumul-Bayyi-naat:*

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ
بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ

Tarjuma: "Aur in logaon ki tarah na ho jaana jo firqaon mein batt gaye aur unhone ikhtelaaf paida karliye iske baad ke in ke paas waazeh taleemaat aagayi thi".

wa 'ulaaa-'ika la-hum 'azaabun 'aziim.

وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ

Tarjuma: "Aur inhi logaon ke liye bahut bada azaab hai".

AAYAT - 106

Yawma tab-yazzu wujuu-hunw-
wa taswaddu wujuuh:

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ؕ

Tarjuma: "(Qayamat ke din) jis din baaz chehre bade roshan aur taabnaak honge aur baaz chehre siyah honge".

fa-'ammallaziii-naswaddat wu-juu-huhum: فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ ت

Tarjuma: "To jin logaon ke chehre siyah honge (in se poocha jayega)".

'akafartum-ba'da 'ii-maanikum

أَكْفَرْتُمْ بَعْدَ إِيْمَانِكُمْ

Tarjuma: "Kya tum apne Imaan ke baad kufr mein laut gaye the?"

Hidayat ke aane ke baad tumlog tafarqe mein pad gaye the aur Hublullah ko chord diya tha.

fazuuqul-'azaaba bi-maa
kuntum takfuruun?

فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ؕ

Tarjuma: "To ab azaab ka maza chako us kufr ke baaz jo tum karte rahe the".

AAYAT - 107

Wa'ammal-laziinab-yaz-zat wujuu-
uhubum fafii rahma-til-laah:

وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ ؕ

Tarjuma: "Aur jinke chehre roshan aur taabnaak honge to wo Allah ki rehmat mein honge".

hum fiihaa khaaliduun.

هُمْ فِيهَا خَالِدُونَ ؕ

Tarjuma: "Wo isi mein hamesha hamesh rahenge".

AAYAT - 108

Tilka 'Aayaa-tullaahi nat-luuhaa
'alayka bil-Haqq.

تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ ؕ

Tarjuma: "Ye Allah ki aayat hai jo hum aapko padhkar sunarahe hain haq ke saath".

Wa mallaahu yuriidu zul-mal-lil-'aalamiin.

وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ ؕ

Tarjuma: "Aur Allah Ta'ala to jahan walaon keliye zulm ka iraada nahi rakhta".

Log apne upar khud zulm karte hain, khud ghalat raaste par padte hain aur phir iski saza inhein dunya aur aakhirat mein bhugatni padi hai.

AAAYAT - 109

*Wa lillaahi maa fis-samaa-waati
wa maa fil-'arz:*

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ط

Tarjuma: *“Aur Allah hi ke liye hai jo kuch aasmaanon mein hai aur jo kuch zameen mein hai”.*

wa 'ilal-laahi turja-'ul-'umuur: (Section 12)

وَ اِلَى اللّٰهِ تُرْجَعُ الْاُمُورُ ﴿١٠٩﴾

Tarjuma: *“Aur bala aakhir saare mu'amlaat Allah hi ki taraf lauta diye jayenge”.*

Qur'an Hakeem mein ahem mubahas ke baad aksar isi tarah ki aayat aati hain. Ye goya concluding remarks hote hain.

AAYAAT 110 TO 120

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ
وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾ لَنْ يَضُرَّوْكُمْ إِلَّا
أَذًى وَإِنْ يُلْقَاؤْكُمْ يُولُوكُمْ اذْذَبَارِكْتُمْ لَا يَنْصُرُونَ ﴿١١١﴾ ضَرَبْتَ عَلَيْهِمُ الدَّلَّةَ أَيْنَ مَا تَشْفَعُوا إِلَّا
يَحْبِلُ مِنَ اللَّهِ وَحَبْلٌ مِنَ النَّاسِ وَبَاءُ وَبَعْضٌ مِنَ اللَّهِ وَضَرَبْتَ عَلَيْهِمُ الْمَسْكَنَةَ ذَلِكِ
بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ذَلِكِ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١٢﴾
لَيْسُوا سَوَاءً مَنْ أَهْلُ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتَّبِعُونَ آيَاتِ اللَّهِ أَنْاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾
يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي
الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ ﴿١١٤﴾ وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٥﴾
إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ
هُمْ فِيهَا خَالِدُونَ ﴿١١٦﴾ مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ
حَرَثَ قَوْمٍ طَلَمُوا أَنْفُسَهُمْ فَاهْلَكَتْ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٧﴾ يَا أَيُّهَا الَّذِينَ
آمَنُوا لَا تَتَّبِعُوا بَاطِلًا مَنْ دُونِكُمْ لَا يَأْتُونُكُمْ خَبْرًا وَدُونًا مَا عِنْتُمْ قَدْ بَدَتْ الْبَغْضَاءُ مِنْ
أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ ﴿١١٨﴾ هَآأَنْتُمْ
أَوْلَاءُ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا
عَصَوْا عَلَيْكُمْ الْكَامِلُ مِنَ الْغَيْظِ قُلْ مُؤْتُوا بِعِظَتِي إِنْ اللَّهَ عَلَيْهِمْ بِذَاتِ الصُّدُورِ ﴿١١٩﴾ إِنْ
تَسْسَكُمُ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصِدْرُوا وَتَتَّقُوا لَا يَضُرَّكُمْ
كَيْدُهُمْ شَيْئًا إِنْ اللَّهَ بِمَا يَعْبَلُونَ مُحِيطٌ ﴿١٢٠﴾

110. Kuntum khayra 'ummatin 'ukbrijat linnaasi ta'-muruuna bil-ma'-ruufi wa tan-hawna 'anil-munkari wa tu'-minuuna billah. Wa law 'aamana 'Ahlul Kitaabi lakaana khay-ral-lahum: min-humul-mu'-mi-nuuna wa 'ak-saru-humul-faasi-quun.

111. Lany-yazurruukum 'illaaa 'azaa; wa iny-yuqaatil-uukum yu-walluuukumul-'adbaar- sum-ma laa yunsaruun.

112. Zuribat 'alayhimuz-zillatu 'ayna maa suqifuuu 'illaa bi-Ha-blim-minallaahi wa Hablim-mi-nannaasi wa baaa-'uu bi-gazabim-minallahi wa zuribat 'alay-himul-maskanah. Zaalika bi-'annahum kaanuu yakfu-ruuna bi-'Aayaatillaahi wa yaqtuluunal-'ambi-yaaa-'a bi-gayri haqq; zaalika bimaa 'asaw-wa kaanuu ya'-taduun.

113. Laysuu sawaaa-'aa. Min 'Ahlil-Kitaabi 'ummatun-qaaa-'imatuny-yat-luuna' Aa-yaatillaahi 'aanaaa-'al-lay-li wa hum yasjuduun.

114. *Yu'-minuuna billaahi wal-Yaw-mil-'Aakhiri wa ya'-muruuna bil-ma'-ruufi wa yan-hawna 'anil-munkari wa yu-saari-'uuna fil-khay-raat: wa 'ulaaa-'ika minas Saalihiin.*
115. *Wa maa yaf-'aluu min khayrin falany-yukfaruuh: wallahu 'Aliimum-bil-Mutta-giin.*
116. *'Innal-laziina kafaruu lan-tugniya 'anhum 'amwaa-luhum wa laaa 'awlaaduhum-minal-laahi shay-'aa: wa 'ulaaa-'ika 'As-haa-bun-Naari hum fihaa khaaliduun.*
117. *Masalu maa yunfiquuna fii haazihil-hayaatid-dunyaa ka-masali riibin-fihaa sirrun 'asaabat harsa qaw-min-zala-muuu' anfusahum fa-'ahla-kath. Wa maa zalamahumul-laahu wa laakin 'anfusahum yazlimuun.*
118. *Yaaa-'ayyu-hallaziina 'aamanuu laa tatta-khizuu bitaanatam-min-duunikum laa ya'-luunakum kha-baalaa. Wadduu maa 'anittum. Qad badatil-bagzaaaa-'u min 'afwaa-hibim wa maa tukhfii suduu-ruhum 'akbar. Qad bayyannaa lakumul-'Aayaati 'in-kuntum ta'-qiluun.*
119. *Haaa-'antum ulaaa-'i tu-hibbuunahum wa laa yuhib-buunakum wa tu'-minuuna bil-Kitaabi kullih. Wa 'izaa la-quukum qaaluuuu 'aamannaa: wa izaa khalaw 'azzuu 'alay-kumul-'anaamila minal-gayz. Qul muutuu bi-gayzikum: 'innallaaha 'Alii-mum-bizaatis-suduur.*
120. *'In-tamsaskum hasanatun-tasu'-hum wa in tusibkum sayyi-'atuny-yafrahuu bihaa. Wa in-tas-biruu wa tattaquu laa yazurrukum kayduhum shay-'aa: 'innallaaha bimaa ya'-maluuna Muhiit.* (Section 13)

AAYAT - 110

Kuntum khayra 'ummatin 'ukhrijat linnaasi كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

Tarjuma: “*Tum wo behtareen ummat ho jise logaon ke liye barpa kiya gaya hai*”.

Yahan ummat-e-muslima ki garz-e-ta'sees bayaan ki jaarahi hai yaani ye poori ummat-e-muslima is maqsad keliye banayi gayi thi. Ye dusri baat hai ke ye ummat-e-muslima apne maqsad-e-hayaat bhool jaaye. Aisi surat mein ummat mein se jo bhi jaag jaaye wo dusron ko jagakar ummat ke andar ek ummat (ummah within ummah) banaye aur mazkura bala teen kaam karein. Lekin haqeeqat mein to majmo'ui taur par is ummat-e-muslima ka farz-e-mansubi hi yahi hai.

Qabl-e-azein hum Suratul Baqarah ki aayat 143 mein ummat-e-muslima ka farz-e-mansabi bayein alfaaz par padh chuke hain: [وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا] *Wa kazaalika ja-'alnaa-kum 'Ummatan-w-Wasatal-li-takuunuu shuha-daaa-'a 'alan-naasi wa yakuunar-Rasuuluu -alaykum Shahiidaa.*

Sureh Aal-e-Imran ki aayat zeir mutala isi ke humwazan aur hum palla aayat hai. Farmaya: *"Tum behtareen ummat ho jise logaon ke liye nikala gaya hai. Dunya ki deegar qaumein apne liye zinda rehti hai inke peshe nazar apni taraqi, apni behtari, apni behbood aur dunya mein apni izzat wa azmath hoti hai lekin tum wo behtareen ummat ho jise logaon ki rehnumayi ke liye ma'boos kiya gaya hai:*

Hum to jeete hain lekin dunya mein tera naam rahe

Kahin mumkin hai ke saaqi na rahe jaam rahe!

Musalmaan ki zindagi ka maqsad zyada se zyada logaon ko hidayat ki taraf bulana aur logaon ko jahanum ki aag se bachane ki koshish karna hai. Tumhein jeena hai in ke liye, wo jeete hain apne liye. Tumhein nikala gaya hai, barpa kiya gaya hai logaon ke liye.

ta'-muruuna bil-ma'-ruufi

تَأْمُرُونَ بِالْمَعْرُوفِ

Tarjuma: *"Tum hukm karte ho neiki ka".*

wa tan-hawna 'anil-munkari

وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

Tarjuma: *"Aur tum rokhte ho baddi se"*

wa tu'-minuuna billah.

وَتُؤْمِنُونَ بِاللَّهِ

Tarjuma: *"Aur tum Imaan rakhte ho Allah par".*

Nabi Akram ﷺ ke daur mein poori ummat-e-muslima ki ye kaifiyat thi. Aur wo jo pehle bataya gaya hai ke ek jamaat wajood mein aaye (aayat 104) wo us waqt ke liye hai jab ummat apne maqsad-e-wajood ko bhool gayi ho. To zahir baat hai jinko hosh aajaye wo logaon ko jagaaye aur ek jamiyat faraham kare.

*Wa la'w 'aamana 'Ablul Kitaabi
lakaana khay-ral-lahum:*

وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ

Tarjuma: *"Aur agar abl-e-kitaab bhi Imaan le aaye to ye inke haq mein behtar tha".*

min-humul-mu'-mi-nuuna

مِنْهُمْ الْمُؤْمِنُونَ

Tarjuma: “In mein se kuch to Imaan waale hain”.

Is se muraad wo log hi hosakte hain jo us waqt tak yahoodiyon ya Nasraniyon mein se Imaan laa chuke the aur wo bhi jinke andar bilkhuwa (*potentially*) Imaan maujood tha aur Allah ko maloom tha ke wo kuch arse ke baad Imaan le aayenge.

wa 'ak-saru-humul-faasi-quun.

وَكَتَرَهُمُ الْفَاسِقُونَ

Tarjuma: “Lekin inki aksariyat nafarmaniyon par mushtamil hai”.

Wohi mu'amla jo aaj ummat-e-muslima ka ho chuka hai. Aaj ummat ki aksariyat ka jo haal hai wo sabko maloom hai.

AAAYAT - 111

Lany-yazurruukum 'illaaa 'azaa;

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى

Tarjuma: “(Ae musalmaano!) ye tumhein koi nuqsan nahi pahuncha sakenge siwaye thodi si koft ke”.

Ye tumhare liye thodi si zuban daraazi aur koft ka sabab to bante rahenge, lekin ye bilfaal tumhein koi zar nahi pahuncha sakenge.

wa iny-yuqaatil-uukum yu-
walluuuukumul-'adbaar

وَأِنْ يُّقَاتِلُوكُمْ يُوَلُّوكُمُ الْأَدْبَارَ

Tarjuma: “Aur agar ye tum se jung karenge to peet dikha denge”.

In mein jurrat nahi hai, ye buzdil hain, tumhara muqabla nahi kar sakenge.

sum-ma laa yunsaruun.

ثُمَّ لَا يُنْصَرُونَ

Tarjuma: “Phir inki madad nahi ki jayegi”.

Ye aise bebas honge ke inko kahin se madad bhi nahi milsakegi.

AAAYAT - 112

Zuribat 'alayhimuz-zillatu 'ayna
maa suqifuuu

ضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ أَيْنَ مَا تُثْقَفُوا

Tarjuma: “Inke upar zillat thoup di gayi hai jahan kahin bhi paaye jayein”

'illaa bi-Ha-blim-minallaahi wa
Hablmi-mi-nannaasi

إِلَّا بِحَبْلِ مِّنَ اللَّهِ وَحَبْلِ مِّنَ النَّاسِ

Tarjuma: “Siwaye ye ke (inhein kisi waqt) Allah Ta’ala ka koi sahara
haasil hojaye ya logaon ki taraf se koi sahara mil jaaye”

Jaise aaj poori esaayi dunya in ka sahara bani hui hai. Israel apne
bal par nahi, balke poori Esaayi dunya ki pushtpanahi par qaa'em hai.
Khaleej ki jung mein itehaad afwaaj ke commander incheif ne saaf
kehdiya tha ke ye saari jung humne Israel ke tahfuz ke liye ladi hai.
Goya is qadar khoonrezi se sirf Israel ka tahfuz pesh nazar tha.

wa baaa-'uu bi-gazabim-minallahi

وَبَاءُ وَ يُغْضِبُ مِّنَ اللَّهِ

Tarjuma: “Aur ye Allah Ta’ala ke ghazab ke mustahaq hogaye”

wa zuribat 'alay-himul-maskanah.

وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ

Tarjuma: “Aur in ke upar kambhimmati musallat kardi gayi”.

Zaalika bi-'annahum kaanuu
yakfu-ruuna bi-'Aayaatillaahi

ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ

Tarjuma: Ye is liye hua ke ye Allah Ta’ala ka aayaat ka inkaar karte rahe”

wa yaqtuluunal-'ambi-yaaa-'a bi-gayri haqq;

وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ

Tarjuma: “Aur Ambiya ko nahaq qatal karte rahe”.

zaalika bimaa 'asaw-wa kaanuu ya'-taduun.

ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١٣﴾

Tarjuma: “Aur ye is liye hua ke inhone nafarmani ki rawish ekhtiyaar ki
aur hudood se tajawaz karte rahe”.

Yaad rahe ke ye aayat thode se lafzi farq ke saath Suratul Baqarah
mein bhi guzar chuki hai. (Aayat 21)

AAAYAT - 113

Laysuu sawaaa-'aa.

لَيْسُوا سَوَاءً

Tarjuma: “Ye sab ke sab barabar nahi hain”.

In mein achche bhi hain, bure bhi hain”.

Min 'Ahlil-Kitaabi 'ummatun-
qaaa-'imatuny-yat-luuna' Aa-
yaatillaahi 'aanaaaa-'al-lay-li wa
hum yasjuduun.

مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ
اللَّهِ أَنْاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٢﴾

Tarjuma: "Ahl-e-kitaab mein aise log bhi hain jo (seedhe raaste par) qaa'em hain, raat ke aukaat mein Allah ki aayaat ki tilawat karte hain aur sajdah karte hain.

Rasool Allah ﷺ ke zamane mein khaas taur par Esaayi rahibaon ki ek kaseer tedaad is kirdaar ki hamil thi. In hi mein se ek Baheera Rahab tha jis ne bachpan mein Anhuzoor ﷺ ko pehchanliya tha. Yahood mein bhi ikka dukka log is tarah ke baaqi honge, lekin aksar wa beshtar Yahood mein se ye kirdaar khatam ho chuka tha, albatta Essaiyon mein aise log bakasrat maujood the.

AAAYAT - 114

Yu'-minuuna billaahi wal-Yaw-mil-'Aakhiri

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

Tarjuma: "Wo Imaan rakhte hain Allah par aur yaum-e-aakhir par"

wa ya'-muruuna bil-ma'-ruufi
wa yan-hawna 'anil-munkari

وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

Tarjuma: "Aur neiki ka hukm dete hain aur burayi se rokhte hain"

wa yu-saari-'uuna fil-khay-raat:

وَيَسَارِعُونَ فِي الْخَيْرَاتِ ۚ

Tarjuma: "Aur neikiyon mein ek dusre se aage nikalne ki koshish karte hain".

wa 'ulaaa-'ika minas Saalihiin.

وَأُولَٰئِكَ مِنَ الصَّالِحِينَ ﴿١١٤﴾

Tarjuma: "Aur yaqeenan ye log saleheen mein se hain".

AAAYAT - 115

Wa maa yaf-'aluu min khayrin
falany-yukfaruuh:

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ ۚ

Tarjuma: "Jo khair bhi ye karenge to iski naqadri nahi ki jayegi".

wallahu 'Aliimum-bil-Mutta-qiin.

وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٥﴾

Tarjuma: "Aur Allah aise muttaqi logaon se khoob waqif hai".

AAAYAT - 116

'Innal-laziina kafaruu lan-tugniya *إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ*
'anhum 'amwaa-luhum wa laaa *وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا*
'awlaaduhum-minal-laahi shay-'aa:

Tarjuma: "(Is ke bar aks) jo log kufr par ad gaye inke kaam nabi aasakenge na inke amwaaal na inki aulaad Allah se bachane mein kuch bhi".

wa 'ulaaa-'ika 'As-baa-bun-Naari

وَأُولَئِكَ أَصْحَابُ النَّارِ

Tarjuma: "Yahi log jahanumi hain".

hum fihaa khaaliduun.

هُمْ فِيهَا خَالِدُونَ ﴿١١٦﴾

Tarjuma: "Isi mein wo hamesha rahenge".

AAAYAT - 117

Masalu maa yunfiquuna fii *مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا*
baazihil-bayaatid-dunyaa

Tarjuma: "Dunya ki is zindagi mein ye log jo bhi kharch karte hain iski misaal aisi hai"

Quresh-e-makka ahl-e-imaan ke khilaaf jo jungi tayariyan kar rahe the to iske liye maal kharch karte the. Fauj tayaar karni hai to is ke liye oont aur deegar sawariyon ki zaroorat hai, samaan-e-harb wa zarb ki zaroorat hai, to zahir hai is ke liye maal to kharch hoga. Ye is itfaq-e-maal ki taraf ishaara hai ke ye log dunya ki zindagi mein jo kuch kharch karte hain ya to deen ki mukhalifat ke liye ya apne jee ko zara jhooti tasalli dene ke liye karte hain ke hum kuch sadqa wa khairaat bhi karte hain, chaahe hamara kirdaar kitna hi girgaya ho. To inke infaq ki misaal aisi hai:

ka-masali riibin-fiihaa sirrun

كَمَثَلِ رِيحٍ فِيهَا صِرٌّ

Tarjuma: "Ke jaise ek zor daar aandhi jis mein paala ho"

'asaabat harsa qaw-min-zala-
muuu' anfusahum fa-'abla-kath.

أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ ۖ

Tarjuma: "Wo kisi aisi qaum ki kheti ko aapadhe jis ne apni jaanon par zulm kiya ho, phir wo is (kheti) ko tabaah wa barbaad aur tahes nahes kar ke rakh de".

Yani inki ye neikiyan, ye infaq, ye jadojahed aur daudh dhoop sab ki sab bilkul zaya hojane waali hai.

Wa maa zalamahumul-laahu wa
laakin 'anfusahum yazlimuun.

وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسُهُمْ يَظْلِمُونَ ﴿١١٧﴾

Tarjuma: "Aur inpar Allah ne koi zulm nahi kiya, balke wo apni jaanon par khud zulm dhaa rahe hain".

AAAYAT - 118

Yaaa-'ayyu-ballaziina 'aamanuu
laa tatta-khizuu bitaanatam-
min-duunikum

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَتَكُمْ

Tarjuma: "Ae abl-e-Imaan! Apne siwa kisi ko apna raazdaar na banaao"

Yaani jis shakhs ke baare mein itmenaan ho ke sahib imaan hai, muslmaan hai, iske alawa kisi aur shakhs ko apna bhedi aur mehram-e-raaz na banaao. Yahoodi ek arse se Madina mein rehte the aur aous wa khazraj ke logaon ki in se dostiyan thi, purane talooqaat aur ruwabaat the. Iski wajah se baaz auqaat sadaah loh muslmaan apni saadgi mein raaz ki baatein bhi inhein bata dete the. Is se inhein roka gaya.

laa ya'-luunakum kha-baalaa.

لَا يَأْتُونَكُمْ خَبَآءٌ

Tarjuma: "Wo tumhare liye kisi kharabi mein koi kasar nahi chordte".

Wadduu maa 'anittum.

وَدُّوْا مَا عَنِتُّمْ

Tarjuma: "Inhein pasand hai wo cheez jo tumhein takleef aur mushaqat mein daale".

Qad badatil-bagzaaaa-'u min 'afwaa-hibim

قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَهِهِمْ

Tarjuma: "Inki dushmani inke munh se bhi zahir hochuki hai".

Inka kalaam aisa zehar alood hota hai ke is se Islam aur musalmaanon ki dushmani tapki padti hai. Ye apni zubaanon se aatish barsate hain".

wa maa tukhfti suduu-ruhum 'akbar.

وَمَا تُخْفِيْ صُدُوْرُهُمْ اكْبَرُ

Tarjuma: "Aur jo kuch in ke seene chupaye hue hain wo is se bhi badh kar hai".

Jo kuch inki zubaanon se zahir hota hai wo to phir bhi kam hai, inke dilaon ke andar dushmani aur hassad ki jo aag bhadak rahi hai aur is se kahin badhkar hai.

Qad bayyannaa lakumul-
'Aayaati 'in-kuntum ta'-qiluun.

قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ اِنْ كُنْتُمْ تَعْقِلُوْنَ

Tarjuma: "Hum ne tumhare liye apni aayaat ko waazeh kardiya hai agar tum aqal se kaam lo".

Yaani apne tarz-e-amal par gaur karo aur is se baaz ajaao!

AAYAT - 119

Haaa-'antum ulaaa-'i tu-hibbuunahum

هَآأَنُتُمْ أَوَّلَآءُ تُحِبُّونَهُمْ

Tarjuma: "Ye tum hi ho ke inko dost rakhte ho"

Ye tumhari sharafat aur sadaah lohi hai ke tum inse mohabbat karte ho aur puraane talooqaat aur dostiyon ko nibhana chaahte ho.

wa laa yuhib-buunakum

وَلَا يُحِبُّونَكُمْ

Tarjuma: "Lekin (jaanlo ke) wo to tum se mohabbat nahi karte"

Wo tum se dosti nahi rakhte.

wa tu'-minuuna bil-Kitaabi kullih.

وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ

Tarjuma: "Halanke tumhari shaan ye hai ke) tum poori kitaab ko maante ho".

Tum Taurat ko bhi maante ho, Injeel ko bhi maante ho. Suratun-Nisa mein alfaaz aaye hain: [.....الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ] 'Alam tara 'ilallaziina 'uu-tuu nasiibam-minal-Kitaabi.... (Aayat 44) "Kya tum ne in logaon ko dekha jinhein kitaab ka ek hissa diya gaya tha"

Chunache tamaam asmaani kitaabein Allah Ta'ala ki is qadeem kitaab (أُمُّ الْكِتَابِ) "Ummul Kitaab" hi ke hisse hain. Isi "Ummul Kitaab" mein se pehle Taurat aayi, Injeel aayi aur phir ye Qur'an Majeed aaya hai, jo hidayat-e-kamila par mushtamil hai. To tum to poori ki poori kitaab ko maante ho.

Wa 'izaa la-quukum qaaluuuu 'aamannaa:

وَإِذَا لَقُوكُمْ قَالُوا آمَنَّا

Tarjuma: "Aur jab ye tum se milte hain to kehte hain hum bhi momin hain".

wa izaa khalaaw 'azzuu 'alay-kumul-'anaamila minal-gayz.

وَإِذَا خَلَاوْا عَصَوْا عَلَيْكُمْ الْإِنَامِلَ مِنَ الْغَيْظِ

Tarjuma: "Aur jab wo khuloot mein hote hain to ab tum par gussa ki wajah se apni ungliyan chabate hain".

Jab wo dekhte hain ke ab inki kuch pesh nahi jaarahi aur Islam ka mu'amlah aur aage se aage badhta jaaraha hai to gusse mein pech wa tab khaate hain aur apni ungliyan chabaate hain.

Qul muutuu bi-gayzikum:

قُلْ مُوتُوا بِغَيْظِكُمْ

Tarjuma: "In se kaho marjaao apne is gham wa gusse mein".

'innallaaha 'Alii-mum-bizaatis-suduur. ﴿١١٥﴾ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

Tarjuma: “Yaqeenan Allah Ta’ala jo kuch seenon ke andar muazzamar hai is se bhi waqif hai”.

AAYAT - 120

'In-tamsaskum hasanatun-tasu'-hum إِنَّ تَبَسَّسَكُمْ حَسَنَةٌ تَسُومُكُمْ

Tarjuma: “(Ae musalmaano!) agar tumhein koi bhalayi pahunch jaaye to inko buri lagti hai”.

Agar tumhein koi kamiyabi haasil hojaye kahin fatah naseeb hojaye to inko is se takleef pahunchti hai.

wa in tusibkum sayyi-'atuny-yafrahuu bihaa. وَإِنْ تُصِيبَكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا

Tarjuma: “Aur agar tumhein koi takleef pahunchte to is se wo khush hote hain”.

Agar tumhein koi gaznad pahunch jaaye, kahin arzi taur par shikast hojaye, jaise Uhad mein hogayi thi, to bade khush hote hain, shadiyane bajate hain.

Wa in-tas-biruu wa tattaquu laa yazurrukum kayduhum shay-'aa: وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا

Tarjuma: “Lekin agar tum sabar karte raho aur taqwa ki rawish ekhtiyaar kiye raho to in ki ye saari chalein tumhein koi mustaqil nuqsan nahi pahuncha sakengi”.

Suratul Baqarah mein sabar aur salwat se madad lene ki talqeen ki gayi thi, yahan salwat ki jagah taqwa, aagaya hai ke agar tum ye karte rahoge to phir bala aakhir in ki saari saazishein nakaam hongy.

'innallaaha bima' ya'-maluuna Muhiit. (Section 13) إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١١٦﴾

Tarjuma: “Jo kuch ye kar rahe hain yaqeenan Allah Ta’ala uska ihata kiye hue hain”.

Ye Allah Ta’ala ke da'ire se aur iski kheenchi hui had se aage nahi nikal sakte. Ye is ke andar andar uchal kodh kar rahe hain aur saazishein kar rahe hain. Lekin Allah Ta’ala tumhein ye zamanat de raha hai ke ye tumhein koi mustaqil nuqsan nahi pahuncha sakenge.

AAYAAT 121 TO 129

وَإِذْ عَدُوَّتْ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ ۖ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾ إِذْ هَمَّتْ طَائِفَتْنِ مِنْكُمْ أَنْ تَفْشَلَا ۖ وَاللَّهُ وَلِيُّهُمَا ۖ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾ وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرِ وَ أَنْتُمْ أَذِلَّةٌ ۖ فَاتَّقُوا اللَّهَ ۚ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾ إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُبَدِّدَ كُمْ رَبُّكُمْ بِثَلَاثَةِ أَلْفٍ مِنَ الْمَلَائِكَةِ مُزْلَلِينَ ﴿١٢٤﴾ بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّنْ فَوْرِهِمْ هَذَا يُبَدِّدْكُمْ رَبُّكُمْ بِخَمْسَةِ أَلْفٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْلُبِنَّ قُلُوبُكُمْ بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾ لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ ﴿١٢٧﴾ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾ وَلِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ يُغْفِرُ لِمَن يَشَاءُ ۖ وَيُعَذِّبُ مَن يَشَاءُ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢٩﴾

121. Wa 'iz gadaṭta min 'ah-lika tubaṭw-wi-'ul-Mu'-miniina maqaa-'ida lil-qitaal: wallaahu Samii-'un 'Aliim:

122. 'Iz hammat-taaa-'ifataani minkum 'an-tafshalaa wallaahu Waliyyu-humaa, wa 'alallaahi fal-yata-wakkalil-Mu'-minuun.

123. Wa laqad nasara-kumul-laahu bi-Badrin-wa 'antum 'azillah: fatta-qullaaha la-'allakum tash-kuruun.

124. 'Iz taquulu lil-Mu'-minii-na 'alany-yak-fiyakum 'any-yumiddakum Rabbukum-bi-salaasati 'aalaafim-minal-ma-laaa-'ikati munzaliin?

125. Balaaa 'in-tasbiruu wa tattaquu wa ya'-tuukum-min-fawrihim haazaa yumdidkum Rabbukum-bi-khamsati 'aalaa-fim-minal-malaaa-'ikati mu-saw-wimiin. (Part One-Fourth)

126. Wa maa ja-'alahul-laahu 'illaa bushraa lakum wa litatma-'inna quluubukum-bih: wa mannasru 'illaa min 'indillaa-bil-'Aziizil-Hakiim:

127. Li-yaqta-'a tara-fam-minallaziina kafaruuu 'aw yakbitahum fa-yanqalibuu khaaa-'ibiin.

128. Laysa laka minal-'amri shay-'un 'aw yatuuba 'alayhim 'aw yu-'azzibahum fa-'innahum Zaalimuun.

129. Wa lillahi maa fis-samaa-waati wa maa fil-'arz. Yagfiru limany-yashaaa-'u wa yu-'az-zibu many-yashaaa'; WALLAAHU Gafuurrur Rabiim. (Section 14)

Yahan se Sureh Aal-e-Imran ki nisf-e-sani ke dusre hisse ka aghaaz horaha hai, jo cheh ruku'at par moheet hai. Ye cheh ruku musasil Gazwah-e-Uhud ke halaat wa waqiyaat aur in par tabsere par mushtamil hain. Gazwah-e-Uhud Shawal 3 hijri mein pesh aaya tha. Is se pehle Ramzan 2 hijri mein Gazwah Badar pesh aachuka tha, jiska tazkera hum Surtul Anfaal mein padhenge. Is liye ke tarteeb-e-mus'haf na to tarteeb-e-zamani ke aitbaar se hai aur na hi tarteeb-e-nazuli ke mutabiq. Gazwah Badar mein Allah Ta'ala ne muslamaanon ko bahut zabardast fatah di thi aur kufar-e-makka ko badi zakk pahunchi thi. In ke sattar (70) sarbar-aawardah log maare gaye the, jin mein Quresh ke taqreeban saare bade bade sardar bhi shaamil the. Ahl-e-Makka ke seenon mein inteqam ki aag bhadak rahi thi aur inke inteqami jazbaat laave ki tarah khaol rahe the. Chunache ek saal ke andar andar inhone poori tayaari ki aur tamaam saaz-o-samaan jo wo jama kar sakte the jama karliya. Abu Jahel Gazwah Badar mein maara ja chuka tha aur ab Quresh ke sab se bade sardar Abu Sufiyan the. (Abu Sufiyan chunke baad mein Imaan le aaye the aur sahabiyat ke martabe se sarfaraz hue the lehaza hum inka naam ehteraam se lete hain.) Abu Sufiyan teen hazaar 3000 jungjuaon ka lashkar lekar Madina par chadhd audhe. Ahl-e-Makka apni fatah yaqeeni banane ke liye is dafa apne bachchon aur khaas taur par khuwateen ko bhi saath lekar aaye the ta'ake inki ghairat bedaar rehe ke agar kahin maidaan se hamare qadam ukhad gaye to hamari auratein musalmaanon ke qabze mein chali jayengi. Abu Sufiyan ki biwi Hindah bint Itba bhi lashkar ke hamraah thi. (Wo bhi baad mein fatah Makka ke mauqe par Imaan le aayi thi.) Gazwah Badar mein Hinda ka baap, bhayi aur chacha musalmaanon ke haathon wasl-e-jahanum hochuke the, lehaza is ke seene ke andar bhi inteqam ki aag bhadak rahi thi. Makka ka shayad hi koi ghar bacha ho jiska koi fard Gazwah Badar mein maara na gaya ho.

Is mauqe par Nabi Kareem ﷺ ne Madina Munawara mein mashawarat mun'qid farmayi ke ab kya hikmat-e-amli ekhtiyaar karni chaahiye, jabke teen hazaar 3000 ka lashkar Madina par chadhai karne aaraha hai. Rasool Allah ﷺ ka apna rujhaan is taraf tha ke is surat-e-haal mein hum agar Madina mein mehsoor hokar muqabla kare to behtar rahega. Ajeeb itefaq hai ke rayees almunafiqeen Abdullah Bin Ubbi ki bhi yahi raaye thi. Lekin wo log jo Badar ke baad Imaan laye the aur wo jo Gazwah Badar mein shareek ho nahi paaye the in mein se khaas taur par naujawanon ki taraf se khusoosi josh wa kharosh ka

muzahera horaha tha ke hammein maidaan mein nikal kar dushman ka dat kar muqabla karna chaahiye, hammein to shahadat darkaar, hammein aakhir mout se kya darr hai?

Shahadat hai matloob wa maqsood-e-momin

Na maal-e-ghanimat na kashoor kashayi!

Chunache Rasool Allah ﷺ ne unke jazbaat ka lehaz karte hue faisla farma diya ke dushman ka khule maidaan mein muqabla kiya jayega. Nabi Akram ﷺ ne ek hazaar ki nafri lekar Madina se Jabl-e-Uhud ki jaanib kooch farmaya, lekin raaste hi mein Abdullah Bin Ubbi apne teen sau (300) aadmiyon ke saath lekar ye kehkar wappas chala gaya ke jab hamare mashware par amal nahi hota aur hamari baat nahi maani jaati to hum khuwa ma khuwa apni jaanein jokhon mein kyun daalein? Teen sau (300) munafiqeen ke chale jaane ke baad Islami lashkar mein sirf saat sau (700) afraad baaqi reh gaye the, jin mein kamzor Imaan waale bhi the. Chunache daman-e-Uhud mein pahunch kar Madina ke do khandanon Banu Harsa aur Banu Salma ke qadam bhi thodi deir ke liye dagmagaye aur inhone wappas lautna chaha, lekin phir Allah Ta'ala ne in ko hausla diya aur inke qadam jama diye.

Iske baad jung hui to Allah ki taraf se madad aayi. Allah ne lashkar-e-Islam ko fatah de di aur mushrikeen ke qadam ukhad gaye. Nabi Akram ﷺ ne Uhud pahad ko apni pusht par rakha tha aur is ke daman mein saf bandi ki thi. Saamne dushman ka lashkar tha. Pahad mein ek darrah tha aur Huzoor ﷺ ko andesha tha ke aisa na ho ke wahan se humpar hamla hojaye aur hum do taraf se chakki ke do paaton ke darmiyaan aajayein. Lehaza Aap ﷺ ne is darrah par Hazrat Abdullah Bin Jubair رضی اللہ عنہ کی amarat mein pachaas teer andaaz tainaat farmadiye the aur inhein takeed farmayi thi yahan se mat hilna. Chaahe tum dekho ke hum sab maare gaye hain aur hamara gosht cheelein aur kauwe noch rahe hain tab bhi ye jagah mat chordna! Lekin jab musalmaanon ko fatah hogayi to darreh par ma'moor Hazraat mein ikhtelaf-e-raaye hogaya. In mein se aksar ne kaha ke Rasool Allah ﷺ ne hammein jo itni takeed farmayi thi wo to shikast ki surat mein thi, ab to fatah hogayi hai, lehaza ab hammein bhi chal kar maal-e-ghanimat jama karne mein baaqi sab logaon ka saath dena chaahiye. Hazrat Abdullah Bin Jubair رضی اللہ عنہ wahan ke local commander the, wo inhein manaa karte rahe ke yahan se hargiz mat hato, Rasool Allah ﷺ ka hukm yaad rakho. Lekin wo to Huzoor ﷺ ke hukm ki taweel kar chuke the. In mein se 135 afraad darrah chord kar chale gaye aur sirf 15 baaqi reh gaye.

Khalid Bin Waleed (jo us waqt tak Imaan nahi laaye the) mushrikeen ki ghudsawaar fauj (cavalry) ke commander the. Inki aqabi nigaah ne dekh liya ke wo darrah khaali hai. In ki paidal fauj (infantry) shikast kha chuki thi aur baghdad mach chuki thi, aise mein wo apne do sau (200) ghudsawaaron ke daste ke saath Uhud ka chakkar kaat kar pusht se is darreh ke raaste musalmaanon par hamla aawar hogaye. Darreh par sirf pandrah teer andaz baaqi the, inke liye do sau ghud sawaaron ki yalghar ko rokna mumkin nahi tha aur wo muzahmat karte hue shaheed hogaye. Is achanak hamle se yakalkhat jung ka paansa palat gaya aur musalmaanon ki fatah shikast mein badal gayi. Sattar 70 Sahaba Kiraam رضي الله عنهم shaheed hogaye. Rasool Allah ﷺ khud bhi zakhmi hogaye. Khud ki kadiyan Aap ﷺ ke rukhsaar mein ghus gayi aur dandaan-e-mubarak shaheed hogaye. Khoon itna baha ke Aap ﷺ par behoshi taari hogayi, aur ye bhi mashoor hogaya ke Huzoor ﷺ ka inteqal hogaya hai. Is se muslamaanon ke hausle past hogaye. Lekin jab Rasool Allah ﷺ ne logaon ko pukara to log himmat kar ke jama hue. Tab Aap ﷺ ne ye faisla kiya ke is waqt pahad par chardh kar bachao karliya jaaye, aur Aap tamaam muslamaanon ko lekar kuhu-e-Uhud par chardh gaye. Is mauqe par Abu Sufiyan aur Khalid Bin Waleed ke mabeen ikhtelaf-e-raaye hogaya. Khalid Bin Waleed ka kehna tha ke hammein inke peeche pahad par chardhna chaahiye aur inhein khatam kar ke hi dam lena chaahiye. Lekin Abu Sufiyan bade haqeeqat pasand aur zerak shakhs the. Inhone kaha ke nahi, musalmaan oonchayi par hain, wo upar se pathar phenkenge aur teer barsayenge to hamare liye shadeed jaani nuqsan ka andesha hai. Humne Badar ka badla liya hai, yahi bahut hai. Chunache mushrikeen wahan se chale gaye. Muta'ala aayaat se qabl Gazwah-e-Uhud ke silsile waqiyaat ka ye ajmali khaaka zehen mein rehna chaahiye.

AAAYAT - 121

Wa 'iz gada'wta min 'ah-lika tubaw-wi- وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ
'ul-Mu'-miniina maqaa-'ida lil-qitaal: مَقَاعِدَ الْقِتَالِ ط

Tarjuma: "Aur (Ae Nabi ﷺ!) yaad kijiye jab ke subah ﷺ apne ghar se nikalte the aur musalmaanon ko jung ke morchon mein mamoor kar rahe the".

Gazwah-e-Uhud ki subah Aap ﷺ, Hazrat Ayesha رضي الله عنها ke hujre se baramad hue the aur jung ke maidan mein saff bandi kar rahe the, wahan morche mu'yyan kar rahe the aur in mein Sahaba-e-Kiraam رضي الله عنهم ko ma'moor kar rahe the.

wallaahu Samii-'un 'Aliim:

وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾

Tarjuma: "Jabke Allah sab kuch sunne waala jaanne waala hai".

AAYAT - 122

'Iz hammat-taaa-'ifataani minkum 'an-tafshalaa اِذْ هَمَّتْ طَّائِفَتٌ مِنْكُمْ اَنْ تَفْشَلَا ۖ

Tarjuma: "Jabke tum mein se do giroh buzdilli dikhaane par aamadah hogaye the"

Inhone kuch kamzori dikhayi, hausla chordne lage aur inke paaon ladhkhadaye.

wallaahu Waliyyu-humaa,

وَاللَّهُ وَلِيُّهُمَا ۚ

Tarjuma: "Halanke Allah inka pasht panaah tha".

wa 'alallaahi fal-yata-wakkalil-Mu'-minuun. وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾

Tarjuma: "Aur Allah hi par tawakkal karna chaahiye ahl-e-imaan ko".

Jung Gazwah se pehle Ansar ke do gharanon Banu Harsa aur Banu Salma ke qadam waqti taur par dagmaga gaye the, bar banaye taba bashri inke hausle past hone lage the aur inhone waapsi ka irada karliya tha, lekin Allah Ta'ala inke dilon ko sabaat ataa farmaya aur inke qadmon ko jama diya. Phir inka zikr Qur'an mein kardiya gaya. Aur wo is par fakhar karte the ke hum wo log hain jinka zikr Allah Ta'ala ne Qur'an mein [وَمِنْكُمْ] Minkum aur [وَاللَّهُ وَلِيُّهُمَا] wallaahu Waliyyu-humaa ke alfaaz mein kiya hai. Gaur talab baat ye hai ke teen sau munafiqeen jo maidaan-e-jung se chale gaye the Allah Ta'ala ne in ka zikr tak nahi kiya. Goya wo is layeq bhi nahi hain ke inka baraah-e-raast zikr kiya jaaye. Albatta aakhir mein inka zikr bilwaasta taur par (indirectly) aayega.

AAYAT - 123

Wa laqad nasara-kumul-laahu
bi-Badrin-wa 'antum 'azillah:

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ ۚ

Tarjuma: "Aur Allah ne to tumhari madad Badar mein bhi ki thi jab ke tum bahut kamzor the".

Gazwah Badar mein ek hazaar mushrikeen ke muqable mein ahl-e-Imaan sirf teen sau terah (313) the, jabke sab ke paas talwarein bhi

nahi the. Kul aath talwarein thi. Kufar-e-Makka ek sau ghodon ka rasala lekar aaye the aur idhar sirf do ghode the. Udhar saat sau oont the aur idhar sattaar oont the. Is sab ke bawajood Allah ne tumhari madad ki thi aur tumhein apne se taaqatwar dushman par ghalba ataa farmaya tha.

fatta-qullaaha la-'allakum tash-kuruun.

﴿١٢٦﴾ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُشْكُرُونَ

Tarjuma: "To Allah ka taqwa ekhtiyaar karo ta'ake tum Allah ka (sahi maane mein) shukar adaa karsako".

AAAYAT - 124

'Iz taquulu lil-Mu'-minii-na 'alany-
yak-fiyakum 'any-yumi- ddakum ﴿١٢٧﴾ رَبُّكُمْ بِثَلَاثَةِ آلْفٍ مِنَ الْمَلَائِكَةِ مُنْزَلِينَ
Rabbukum-bi-salaasati 'aalaafim-minal-ma-laaa-'ikati munzaliin?

Tarjuma: "(Ae Nabi ﷺ!) jab Aap keh rahe the ahl-e-Imaan se ke kya tumhare liye ye kaafi nahi hai ke tumhara Rab tumhari madad kare teen hazaar farishton se jo asmaan se utarne waale honge?"

Yani ae musalmaano! Agar muqable mein teen hazaar ka lashkar aagaya hai to kya gham hai. Mai tumhein khushkhabri deta hoon ke Allah Ta'ala tumhari madad ko teen hazaar farishte bhejega jo asmaan se utrenge. Allah Ta'ala ne apne Nabi ﷺ ki is khushkhabri ko, jo ek tarah se isteda bhi hosakti thi, fauri taur par sharf-e-qabuliyat ataa farmaya aur is ki manzoori ka ailaan farmadiya.

AAAYAT - 125

Balaaa 'in-tasbiruu wa tattaquu wa
ya'-tuukum-min-fawrihim haazaa ﴿١٢٨﴾ بَلَىٰ إِن تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَٰذَا

Tarjuma: "Kyun nabi (ae musalmaano!) agar tum sabar karoge aur taqwa ki rawish par rahoge aur agar wo fauri taur par tum par hamla aazwar hojayein".

yumdidkum Rabbukum-bi-
khamsati 'aalaa-fim-minal- ﴿١٢٩﴾ يُمِدِّدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلْفٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ
malaaa-'ikati mu-saw-wimiin. (Part One-Fourth)

Tarjuma: "To tumhara Rab tumhari madad karega paanch hazaar farishton ke zariye se jo nishaan zadah ghodon par aayenge".

AAYAT - 126

Wa maa ja-'alahul-laahu 'illaa bushraa lakum وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ

Tarjuma: “*Aur Allah ne isko nahi banaya magar tumhare liye basharat*”

wa litatma-'inna quluubukum-bih: وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ

Tarjuma: “*Aur ta'ake tumhare dil is se mutma'een hojayein*”.

wa mannasru 'illaa min 'indillaa-hil-'Aziizil-Hakiim: وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ

Tarjuma: “*Warna madad to honi hi Allah ki taraf se hai jo ghalib aur hikmat waala hai*”.

Ye to Allah Ta'ala ki taraf se basharat ke taur par tumhare dilaon ke itmenaan ke liye tumhein bata diya gaya hai, warna Allah farishton ko bheje baghair bhi tumhari madad karsakta hai, wo (كن فيكون) *kun faykuun*, ki shaan rakhta hai. Tumhein ye basharat tumhari ta'bi'a bashri ke hawale se di gayi hai ke agar teen hazaar ki tedaad mein dushman saamne hua to tumhari madad ko teen hazaar farishte utar aayenge, aur agar wo fauri taur par hamla aawar hogaye to hum paanch hazaar farishte bhej denge.

AAYAT - 127

Li-yaqta-'a tara-fam-minallaziina kafaruuu لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا

Tarjuma: “*(Aur ye madad wo tumhein isliye dega) ta'ake kaafiron ka ek baazu kaat de*”

'aw yakbitahum fa-yanqalibuu khaaa-'ibiin. أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ

Tarjuma: “*Ya inhein zaleel karde ke wo khaib wa khasir hokar laut jayein*”.

Ye baat zehen mein rehe ke yahan Gazwah-e-Uhud ke halaat wa waqiyaat aur in par tabsera zamani tarteeb se nahi hai. Sab se pehle Rasool Allah ﷺ ka apne ghar se nikal kar maidaan-e-jung mein morcha bandi ka zikr hua. Phir is se pehle ka zikr ho raha hai jab khabrein pahunchi hongy ke teen hazaar ka lashkar Madina par hamla aawar hone ke liye aaraha hai aur Rasool Allah ﷺ ne ahl-e-Imaan ko Allah

Ta'ala ki madad wa nusrat ki khushkhabri di hogi. Ab is jung ke dauraan muslamaanon se jo kuch khatayein wa ghalatyan huein inki nishandahi ki jaarahi hai. Khud Anhuzoor ﷺ se bhi khata ka ek mu'amla hua, is par bhi giraft hai, balke sab se pehle is mu'amle ko liya jaaraha hai. Jab Aap ﷺ shadeed zakhmi hogaye aur Aap ﷺ par behoshi taari hogayi, phir jab hosh aaya to Aap ﷺ ki zubaan par ye alfaaz aagaye:

1) كَيْفَ يُفْلِحُ قَوْمٌ خَضَبُوا وَجْهَ نَبِيِّهِمْ بِالْأَسْمِ، وَهُوَ يَدْعُوهُمْ إِلَى اللَّهِ

Kaifa yuflihu qaumun khazabuu'a wajha nabiyyihim bid-dami, wahu yad'uuhum ilallaah.

Tarjuma: “Ye qaum kaise falah paayegi jisne apne Nabi ke chehre ko khoon se rang diya jabke wo inhein Allah ki taraf bula raha tha”.

Talwaar ka waar Anhuzoor ﷺ ke rukhsaar ki haddi par pada tha aur is se Aap ﷺ ke do daant bhi shaheed hogaye the. Zakham se khoon ka fuwara chuta tha jis se Aap ﷺ ka poora chehra Mubarak lahumlaahaan hogaya tha. Khoon itni miqdaar mein beh gaya tha ke Aap ﷺ par behoshi taari hogayi. Aap ﷺ hosh mein aaye to zubaan-e-mubarak se ye alfaaz adaa hogaye. Is par ye aayat naazil hui: [لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ]] malaaa-'ikati mu-saw-wimiin. (Part One-Fourth) Ae Nabi ﷺ is mu'amle mein Aap ﷺ ka koi ekhtiyaar nahi hai, Aap ﷺ ka kaam daawat dena aur tableegh karna hai. Logaon ki hidayat aur zalalat ke faisle hum karte hain. Aur dekhiye Allah ne kya shaan dikhayi? Jis shakhs ki wajah se musalmaanon ko hazemat uthaana padi, yani Khalid Bin Waleed, Allah Ta'ala ne Huzoor ﷺ ki zubaan-e-mubarak se ise (سَيْفٌ مِنْ سَيُوفِ اللَّهِ) Saifun min suyuufillaah, (Allah ki talwaaron mein se ek talwaar) ka khitaab dilwadiya.

AAAYAT - 128

Laysa laka minal-'amri shay-'un

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ

Tarjuma: “(Ae Nabi ﷺ!) is mu'amle mein Aapko koi ekhtiyaar nahi”

'aw yatuuba 'alayhim 'aw yu-'azzibahum

أَوْ يُتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ

Tarjuma: “Allah inki tauba qubool kare ya inhein azaab de”

1. Sunan Ibn-e- majah, Kitaab al-fitan, Baab Al-Sabr alal bala'a, wa Masnad Ahmad: 12725, ye hadees Sahih Muslim aur Sunan At-Tirmizi mein bhi qadre mukhtalif alfaaz ke saath waarid hui hain.

Ye Allah ke ekhtiyaar mein hai, wo chahega to inko tauba ki taufeeq de dega, wo Imaan le aayenge, ya Allah chahega to inhein azaab dega.

fa-'innahum Zaalimuun.

فَاِنَّهُمْ ظَالِمُونَ ﴿١٢٩﴾

Tarjuma: “Isliye ke wo zaalim hain”.

Inke zaalim hone mein koi shuba nahi, lehaza wo saza ke haqdaar to ho chuke hain. Lekin hosakta hai Allah inhein hidayat de de. Dekhiye, ye waqt waqt ki baat hoti hai. Channnd saal pehle Ta'if mein Rasool Allah ﷺ se jis tarah badsulooki ka muzahera kiya gaya wo Aap ﷺ ki zindagi ka shadeed tareen din tha. Is par Jibrael ؑ ne aakar kaha ke ye Malikul Jibaaal hazir hai. Ye kehta hai ke mujhe Allah ne bheja hai, Aap ﷺ farmayein to in donon pahadon ko takradon jin ke mabeen waadi ke andar ye sheher ta'if abaad hai, ta'ake ye sab pis jayein, inka surma banjaye. Aap ﷺ ne farmaya ke nahi, kya ajab ke Allah Ta'ala inki aindah naslon ko hidayat de de. Lekin ye waqt kuch aisa tha ke bar banaye ta'bi'a bashri zubaan-e-mubarak se wo jumla nikal gaya. Isliye ke:

“Bandah bandah hi rehata hai chaabe kitna hi buland hojaye, aur Rab, Rab hi hai chaabe kitna hi nazul farmale!”.

AAYAT - 129

*Wa lillahi maa fis-samaa-waati
wa maa fil-'arz.*

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ط

Tarjuma: “Allah hi ke liye hai jo kuch asmaanon mein hai aur jo kuch zameen mein hai”.

*Yagfiru limany-yashaaa-'u wa
yu-'az-zibu many-yashaaa';*

يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ط

Tarjuma: “Wo jisko chaahata hai bakhsh deta hai aur jisko chaahata hai azaab deta hai”.

WALLAAHU Gafuurrur Raahiim.

(Section 14)

وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿١٣٠﴾

Tarjuma: “Aur Allah Gafoorur Raheem hai”.

AAYAAT 130 TO 143

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً ۖ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾
 وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ۖ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣١﴾ وَسَارِعُوا
 إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمُوتُ وَالْأَرْضُ ۖ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٢﴾ الَّذِينَ
 يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ
 الْمُحْسِنِينَ ﴿١٣٣﴾ وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ ۖ
 وَمَن يَغْفِرَ الذُّنُوبَ إِلَّا اللَّهُ ۗ وَلَمْ يُصِرُّوْا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٤﴾ أُولَٰئِكَ جَزَاءُ هُم
 مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّتْ تَجْرِي مِّن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۖ وَبِعَمَلِ الْعَمِلِينَ ﴿١٣٥﴾
 قَدْ خَلَتْ مِّن قَبْلِكُمْ سُنَنٌ ۖ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿١٣٦﴾
 هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٧﴾ وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنتُمُ الْأَعْلَوْنَ إِن
 كُنْتُمْ مُّؤْمِنِينَ ﴿١٣٨﴾ إِن يَسْأَلْكُمُ فَتْحُ فَقَدْ مَسَّ الْقَوْمَ فَتْحٌ مُّثْلُهُ ۖ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ ۚ
 وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنكُمُ شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٣٩﴾ وَلِيُمَيِّضَ اللَّهُ الَّذِينَ
 آمَنُوا وَيُبَيِّنَ الْكُفْرِينَ ﴿١٤٠﴾ أَمْ حَسِبْتُمْ أَن تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنكُمْ
 وَيَعْلَمَ الظَّالِمِينَ ﴿١٤١﴾ وَلَقَدْ كُنْتُمْ تَكُونُونَ الْمَوْتِ مِن قَبْلِ أَن تُلْفَوُا ۖ فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ
 لَا تَنْظُرُونَ ﴿١٤٢﴾

130. Yaaa-'ayyu-hallaziina 'aa-manuu laa ta'-kulur-Ribaaa 'az-'aafam-muzaa-'afah; wat-taqullaaha la-'allakum tuflihuun.

131. Wattaqun-Naarallatii 'u-'iddat lil-kaafriin.

132. Wa 'atii-'ullaaha war-Rasuula la-'allakum turha-muun.

133. Wa saari-'uuu 'ilaa mag-faratim-mir-Rabbikum wa Jannatin 'arzuhas-samaa-waatu wal-'arzu 'u-'iddat lil-Muttaqin,-

134. 'Allaziina yunfiquuna fis-sarraa-'i wazzarraa-'i wal-kaazimiinal-gayza wal-'aafiina 'aninnaas: wallaahu yuhibbul-Muhsiniin;-

135. Wallaziina 'izaa fa-'aluu faabishatan' aaw zalamuuu 'an-fusahum zakarullaaha fastag-faruu li-zunuubihim. Wa many-yagfiruz-zunuuba 'illallaah?- wa lam yusirruu 'alaa maa fa-'aluu wa hum ya'-lamuun.

136. 'Ulaaa-'ika jazaaa-'uhum-magfiratum-mir-Rabbihim wa jannaatun-tajrii min-tahtiha-i-anhaaru khaalidiina fihaa: wa ni'-ma 'ajrul-'aamiliin!

137. *Qad khalat min-qablikum Suna-nun-fasiiruu fil-'arzi fan-zurruu kayfa kaana 'aaqibatul-mukazzibiin.*
138. *Haazaa ba-yaanul-linnaasi wa hudanw-wa marw-'izatul-lil-muttaqiin.*
139. *Wa laa tahinuu wa laa tahzanuu wa 'antumul-'a'-lawna'in-kuntum-Mu'-miniin!*
140. *'Iny-yamsaskum qarhun-faqad massal-qawma qarhum-muslub. Wa tilkal-'ayyaamu nudaawiluhaa banyan-naas: wa liya'-lamallaa-hullaziina 'aa-manuu wa yattakhiza minkum shuhadaaa'. Wallaahu laa yu-hibbuz-Zaalimiin.*
141. *Wa li-yumahhisal-laahul-laziina 'aamanuu wa yamhaql-kaafriin.*
142. *'Am hasibtum 'an-tad-khulul-Jannata wa lammaa ya'-lamillaa-hullaziina jaaba-duu minkum wa ya'-lamas-Saabiriin?*
143. *Wa laqad kuntum taman-nawnal-marwta min qabli 'an-talqawh: faqad ra-'aytumuuhu wa 'antum tanzuruun. (Section 15)*

AAYAT - 130

Yaaa-'ayyu-ballaziina 'aa-manuu laa ta'- **يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا**
kulur-Ribaaa 'az-'aafam-muzaa-'afah; أَضْعَافًا مُّضَاعَفَةً ۖ

Tarjuma: "Ae abl-e-Imaan! Sood mat khao dugna chugna badhta hua"

Yahan par sood markab (compound interest) ka zikr aaya hai jo badhta chardhta rehta hai. Waazeh rahe ke sharab aur juwe ki tarah sood ki hurmat ke ehkaam bhi tadreejan naazil hue hain. Sab se pehle ek makki surat Suratul Rome mein itefaq *fisabilillah* aur sood ko ek dusre ke muqabil rakh kar sood ki qabahat aur shanahat ko waazeh kardiya gaya:

وَمَا آتَيْتُم مِّن رِّبًا لِّيزِيدُوا فِي أَمْوَالِ النَّاسِ فَلَا يَزِيدُوا عِنْدَ اللَّهِ ۖ وَمَا آتَيْتُم مِّن مَّرْكَوَةٍ
تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ ﴿٣٠﴾

Wa maaa 'aataytum-mir-Ribal-liyarbuwa fii 'am'waalin-naasi falaa yarbuu 'indallaah; wa maaa 'aataytum-min Zakaatin-turiiduuna Wajhallaahi fa-'ulaaa-'ika humul-muz-'ifuun.

Jaise ke sharab aur juwe ki kharabi ko Suratul Baqarah (aayat 219) mein bayaan kardiya gaya tha. Is ke baad aayat zeir muta'ala mein dusre

qadam ke taur par mahajni sood (*usury*) se rok diya gaya. Hamare yahan aaj kal bhi aise sood khor maujood hain jo bahut zyada sharah sood par logaon ko qarz dete hain aur inka khoon choos jaate hain. To yahan is sood ki mazzammat aayi hai. Sood ke baare mein aakhri aur hatmi hukm 9 hijri mein naazil hua, lekin tarteef-e-mus'haf mein wo Suratul Baqarah mein hai. Wo poora ruku (number 38) hum muta'ala kar chuke hain. Wahan par sood ko do tok andaaz mein haraam qaraar de diya gaya aur sood khori se baaz na aane par Allah aur iske Rasool ﷺ ki taraf se jung ka ultimatum de diya gaya.

Sawaal paida hota hai ke Gazwah-e-Uhud ke halaat wa waqeyaath ke darmiyaan sood khori ki mazzammat kyun bayaan hui? Aisa mehsoos hota hai ke darrhe par ma'moor pachaas teer andazon mein se payeentes (35) apni jagah chord kar jo chale gaye the to in ke tahet alsha'oor mein maal-e-ghanimat ki koi talab thi, jo nahi honi chaahiye thi. Is hawale se sood khori ki mazzammat bayaan ki gayi ke ye bhi insaan ke andar maal wa daulat se aisi mohabbat paida kardeti hai jis ki wajaah se is ke kirdaar mein bade bade khula paida hosakte hain.

wat-taquillaaha la-'allakum tuffihuun. وَأَتَقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾

Tarjuma: "Aur Allah ka taqwa ekhtiyaar karo ta'ake tum falah paao".

AAYAT - 131

Wattaqun-Naarallatii 'u-'iddat lil-kaafiriin. وَأَتَقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿٣٦﴾

Tarjuma: "Aur us aag se bacho jo kaafiron ke liye tayaar ki gayi hai".

AAYAT - 132

Wa 'atii-'ullaaha war-Rasuula la-'allakum turha-muun. وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٣٧﴾

Tarjuma: "Aur Allah aur us ke Rasool ki ita'at karte raho ta'ake tum par rahem kiya jaaye".

AAYAT - 133

Wa saari-'uuu 'ilaa mag-faratim-mir-Rabbikum wa Jannatin 'arzuhas-samaa-waatu wal-'arzu وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمُوتُ وَالْأَرْضُ ۖ

Tarjuma: "Aur musabiqat karo apne Rab ki maghfirat ke usool ke liye aur us jannat ko haasil karne ke liye jiska phelao asmaanon aur zameen jitna hai".

'u-'iddat lil-Muttaqiin

أَعَدَّتْ لِلْمُتَّقِينَ ﴿١٣٢﴾

Tarjuma: "Wo tayaar ki gayi hai (aur sanwari gayi hai) ahl-e-taqwa ke liye".

AAYAT - 134

'Allaziina yunfiquuna fis-sarraa-'i wazzarraa-'i

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ

Tarjuma: "Wo log jo kharch karte hain kushaadgi mein bhi aur tangi mein bhi".

Yahan bhi taqabal mulaheza kijiye ke sood ke muqabil mein itefaq ka zikr hua hai.

wal-kaazimiinal-gayza wal-'aafina 'aninnaas:

وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ

Tarjuma: "Aur wo apne gusse ko pee jaane waale aur logaon ki khataon se darguzar karne waale hain".

wallaahu yuhibbul-Muhsiniin.

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾

Tarjuma: "Aur Allah Ta'ala aise mohsineen ko pasand karta hai"

Ye darja ahsaan hai, jo Islam aur Imaan ke baad ka darja hai.

AAYAT - 135

Wallaziina 'izaa fa-'aluu faahishatan' aw zalamuuu 'an-fusabum zakarullaaha

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ

Tarjuma: "Aur jinka haal ye hai ke agar kabhi in se kisi behayayi ka irtekaab hojaye ya apne upar koi aur zulm kar baithein to fauran inhein Allah yaad aajata hai".

fastag-faruu li-zunuubihim.

فَاسْتَغْفِرُوا لِذُنُوبِهِمْ ۖ

Tarjuma: "Pas wo is se apne gunaaon ki bakhshish maangte hain".

Ye mazmoon Suratun-Nisa mein aayega ke kisi musalmaan shakhs se agar koi khata hojaye aur wo fauran tauba karle to Allah Ta'ala apne upar wajib tehra liya hai ke is ki tauba qubool farmayega.

Wa many-yagfiruz-zunuuba 'illallaah?

وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ ۚ

Tarjuma: "Aur kaun hai jo mu'af karsake gunaaon ko siwaye Allah ke?"

wa lam yusirruu 'alaa maa fa-
'aluu wa hum ya'-lamuun.

وَلَمْ يُصِرُّوْا عَلٰی مَا فَعَلُوْا وَهُمْ يَكْمُنُوْنَ ﴿١٦٣﴾

Tarjuma: "Aur wo apne is ghalat faal par jaante boojhte israar nahi karte".

Yani aisa nahi ke gunaah par gunaah karte chale jaarahe hain ke mout aane par tauba karlenge. Us waqt ki tauba, tauba nahi hai. Ek musalmaan se agar jazbaat ki rou mein behkar ya bhool chook mein koi gunaah sarzad hojaye aur wo hosh aane par Allah ke huzoor gidh gidhaye, azm-e-mussamam kare ke dubara aisa nahi karega, aur poori pashemani ke saath sameem-e-qalb se Allah ki jaanib mein tauba kare to Allah Ta'ala iski tauba qubool karne ki zamanat deta hai.

AAYAT - 136

'Ulaaa-'ika jazaaaa-'uhum-
magfiratum-mir-Rabbihim

اُولٰٓئِكَ جَزَاؤُهُمْ مَّغْفِرَةٌ مِّن رَّبِّهِمْ

Tarjuma: "Ye hain wo log ke jin ka badla hai inke Rab ki taraf se maghfirat".

wa jannaatun-tajrri min-
tahtiha-i-anhaaru khaalidiina وَجَدْتُ تَجْرِي مِّن تَحْتِهَا الْاَنْهَارُ خٰلِدِيْنَ فِيْهَا
fihaa:

Tarjuma: "Aur wo baghaat ke jinke daaman mein nadiyan behti hongy aur wo in mein hamesha hamesh rahenge".

wa ni'-ma 'ajrul-'aamiliin!

وَنِعَمَ اَجْرُ الْعٰمِلِيْنَ ﴿١٦٤﴾

Tarjuma: "Aur kya hi achcha badla hai amal karne walaon ke liye".

AAYAT - 137

Qad khalat min-qablikum Suna-nun

قَدْ خَلَتْ مِّن قَبْلِكُمْ سُنَنٌ ۚ

Tarjuma: "Tum se pehle bhi bahut se halaat wa waqeyaath guzar chuke hain".

fasiiruu fil-'arzi

فَسَيَرُوْا فِي الْاَرْضِ

Tarjuma: "To zameen mein ghoomo phiro"

fan-zuruu kayfa kaana
'aaqibatul-mukazzibiin.

فَانْظُرُوْا كَيْفَ كَانَ عٰقِبَةُ الْبٰكِذِيْنَ ﴿١٦٥﴾

Tarjuma: "Aur dekho ke kaisa anjaam hua jhutlane walaon ka!"

Quresh ke tijarti qafile Shaam ki taraf jaate the to raaste mein qaum-e-samood ka maskan bhi aata tha aur wo bastiyan bhi aati thi jin mein kabhi Hazrat Loot (عليه السلام) ne tableegh ki thi. Inke khandaraat se ibrat haasil karo ke inke saath kya kuch hua.

AAAYAT - 138

Haazaa ba-yaanul-linnaasi wa
hudanw-wa maw-'izatul-lil- ﴿١٣٨﴾ هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ
muttaqiin.

Tarjuma: "Ye wazahat hai logaon ke liye aur hidayat aur nasihat hai mutaqeen ke haq mein".

AAAYAT - 139

Wa laa tahinuu wa laa tabzanuu وَلَا تَهِنُوا وَلَا تَحْزَنُوا

Tarjuma: "Aur na kazmor pado aur na gham khao"

wa 'antumul-'a'-lawna'in-kuntum-Mu'-miniin! ﴿١٣٩﴾ وَأَنْتُمْ الْأَعْلَوْنَ إِن كُنْتُمْ مُؤْمِنِينَ

Tarjuma: "Aur tum hi sar buland rahoge agar tum momin hue".

Ye aayat bahut ahem hai. Ye Allah Ta'ala ka pukhta waada hai ke tum hi ghalib wa sarbuland hogaye, aakhri fatah tumhari hogi, bashart ye ke tum momin hue. Ye aayat hammein dawaat-e-fikar deti hai ke aaj dunya mein jo hum zaleel hain, ghalib wa sarbuland nahi hain, to natija kya nikalta hai? ye ke hamare andar Imaan nahi hai, hum haqeeqi Imaan se mehroom hain. Hum jis Imaan ke muddai hain wo mehfil ek maurusi aqeedah hai, yaqeen-e-qalbi aur conviction waala Imaan nahi hai. Ye to ho nahi sakta ke ummat ke andar haqeeqi Imaan maujood ho aur phir bhi wo dunya mein zaleel wa khuwar ho.

AAAYAT - 140

'Iny-yamsaskum qarhun-faqad
massal-qawma qarhum-musluh. ﴿١٤٠﴾ إِنَّ يَمْسِرُكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ

Tarjuma: Agar tumhein ab churka laga hai to tumhare dushman ko bhi aisa hi churka is se pehle lag chuka hai".

Ahl-e-Imaan ko Gazwah-e-Uhud mein itni badi chot pahunchi thi ke sattar (70) Sahaba (رضي الله عنهم) shaheed hogaye. In mein Hazrat Hamza (رضي الله عنه) bhi the aur Musa'ab Bin Umair (رضي الله عنه) bhi. Ansar ka koi gharana aisa nahi

tha jiska koi fard shaheed na hua ho. Rasool Allah ﷺ aur musalmaan jab Madina wappas aaye to har ghar mein kohraam macha hua tha. Us waqt tak mayyat par ba'in karne ki mumaniyat nahi hui thi. Auratein marsiye keh rahi thi, ba'in kar rahi thi maatam kar rahi thi. Is haalat mein khud Anhuzoor ﷺ ki zubaan-e-mubarak se alfaaz nikal gaye: ¹ (لَكِنَّ حَمْزَةَ لَا يَبُوكِي لَهَا) *Laakinna hamzata laa yawaki labuu*, "**Haaye Hamza ke liye to koi rone waliyan bhi nahi hain!**" Kyun ke Madina mein Hazrat Hamza ؓ ka koi rishtedaar khuwateen nahi thi. Hamza ؓ to muhajir the. Ansar ke gharanon ki khuwateen apne apne maqtulon par aansu baha rahi thi aur ba'in kar rahi thi. Phir Ansar ne apne gharon se jaakar khuwateen ko Hazrat Hamza ؓ ki humsheerah Hazrat Safiya ؓ ke ghar bheja ke wahan jaakar taziyaat karein. Bahr-e-haal dukh to Muhammad Rasool Allah ﷺ ko bhi pahuncha hai. Aakhir Aap ﷺ ke seene ke andar ek hassas dil tha, pathar ka koi tukda to nahi tha. Yahan Allah Ta'ala ahl-e-Imaan ki diljoyi ke liye farma raha hai ke itne ghamgeen na ho, itne malool na ho, itne dilgirafta na ho. Is waqt agar tumhein koi churka laga hai to tumhare dushman ko is jaisa churka is se pehle lag chuka hai.

Ek saal pehle unke bhi sattar (70) afraad maare gaye the

Wa tilkal-'ayyaamu nudaawiluhaa banyan-naas: وَلَئِكَ الْآيَاتُ لِمَنْ ذَلَّلُوا لَهُمُ الْبُيُوتَ النَّاسِ

Tarjuma: "*Ye to din hai jinko hum logaon mein ulat pher karte rehte hain*".

Ye zamane ke nasheeb wo faraaaz hai jinhein hum logaon ke darmiyaan gardish dete rehte hain. Kisi qaum ko hum ek si kaifiyat mein nahi rakhte.

wa liya'-lamallaa-hullaziina 'aa-manuu

وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا

Tarjuma: "*Aur ye is liye hota hai ke Allah dekh le ke kaun haqeeqatan momin hai*".

Agar imtehaan aur aazma'ish na aaye, takleef na aaye, qurbani na deni pade, koi zak na pahunche to kaise pata chale ke haqeeqi momin kaun hai? Imtehaan wa aazma'ish se to pata chalta hai ke kaun sabit qadam raha. Allah Ta'ala jaanna chaahta hai, dekhna chaahta hai, zahir karna chaahta hai ke kis ne apna sab kuch laga diya? Kis ne sabar kiya?

1. Sunan Ibn-e-Majah, Kitaab Al-janai'z, Baab Maa Ja'a fil baka'a alaa al mayyat. wa Masnad Ahmed: 5538 wa 5633, 'An-Abdullah Bin Omar ؓ.

wa yattakhiza minkum shuhadaaa'.

وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ

Tarjuma: “Aur wo chaahata hai ke tum mein se kuch ko muqam-e-shahadat ataa kare”

Inhein apni gawahi ke liye qubool karle.

Wallaahu laa yu-hibbuz-Zaalimiin.

وَاللّٰهُ لَا يُحِبُّ الظَّالِمِينَ

Tarjuma: “Allah zaalimon ko pasand nahi karta”

Agar tumhein takleef pahunchi hai to iska matlab ye nahi hai ke Allah ne kuffaar ki madad ki hai aur unko pasand kiya hai (Mu'az Allah!)

AAAYAT - 141

Wa li-yumahhisal-laahul-laziina
'aamanuu wa yamhaql-kaafiriin.

وَلِيُمَحِّصَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَيَمْحَقَ الْكٰفِرِيْنَ

Tarjuma: “Aur ye isliye hua ke Allah ahl-e-Imaan ko bilkul paak saaf karde aur kaafiron ko mita de”.

Musalmaanon mein se khaas taur par Ansar-e-Madina ki aazma'ish matloob hai jo abhi Imaan laye hain, un mein kuch pukhta Imaan waale hain, kuch kamzor Imaan waale hain aur kuch munafiq bhi hain. Allah chaahata hai ke wo poore tareeqe se pukhta hojayein aur agar koi kachcha hi rehta hai to wo ahl-e-imaan se kat jaaye, ta'ake bahaisiyat-e-majmu'i jamati quwwat ko koi zu'af na pahunchen. To ye jo tumhare andar har tarah ke log gudmudh hogaye hain ke kuch momin sadeq hain, pukhta Imaan waale hain, kuch kamzor Imaan waale hain aur kuch munafiq bhi hain, to Allah Ta'ala ne ye tamhees ki hai ke sab ko chaant kar alag kardiya hai. Chunache Abdullah Bin Ubbi aur iske teen sau (300) saathiyon ke nifaaq ka pardah chaak hogaya, warna inki asliyat tum par kaise zahir hoti? “Behes wa Tamhees” aur urdu mein bhi istemal karte hain. Behes ka mu'ana hai kuraidna aur tamhees alag alag karna.

AAAYAT - 142

'Am hasibtum 'an-tad-khulul-Jannata

اَمْ حَسِبْتُمْ اَنْ تَدْخُلُوْا الْجَنَّةَ

Tarjuma: “Kya tumne samjha tha ke Jannat mein yun hi dakhil hojaooge”

wa lammaa ya'-lamillaa-
hullaziina jaaba-duu minkum
wa ya'-lamas-Saabiriin?

وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ
وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾

Tarjuma: “Halanke abhi to Allah ne dekha hi nahi hai ke tum mein se kaun waqiyatan (Allah ki raah mein) jibaad karne waale hain aur sabar wa istegamat ka muzahera karne waale hain”.

Goya “Abhi ishq ke imtehaan aur bhi hai!” abhi to tumhare liye is raaste mein kadi se kadi manzilein aane wali hain. Yaad rahe ke ye mazmoon hum Suratul Baqarah ki aayat 214 mein padh aaye hain. Note kijiye ke zeir muta’ala aayat ka number 142 hai, yani hindson ki sirf tarteeb badli hui hai.

AAYAT - 143

Wa laqad kuntum taman-
nawnal-marwta min qabli 'an-
talqawh:

وَلَقَدْ كُنْتُمْ مَبْتَئُونَ الْمَوْتِ مِنْ قَبْلِ أَنْ تُلَاقَوْهُ ۖ

Tarjuma: “Aur tum to mout ki tamanna kar rahe the is se pehle ke us se mulaqat hoti”.

faqad ra-'aytumuuhu wa 'antum tanzuruun.

(Section 15) فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ ﴿١٤٣﴾

Tarjuma: “So ab tum ne ise dekhlia hai apni aankhon se”

Yahan rou-e-sukhan un logaon ki taraf hai jo naye naye Imaan laaye the aur un mein se khaas taur par naujawanon ne kaha tha ke hummein to shahadat chaahiye aur hum to khule maidaan mein jaakar muqabla karenge. Unke jazbaat par thoda sa tazkera horaha hai ke us waqt josh-e-qataal aur zauq-e-shahadat ka izhaar horaha tha, ab tum ne mout dekhli hai na! To ye hai mout jise insaan itni asaani ke saath qubool nahi karta.

AAYAAT 144 TO 148

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَأَيْنَ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۚ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾ وَمَا كَانَ لَكُمْ أَنْ تُمُوتُوا إِلَّا بِإِذْنِ اللَّهِ ۚ كَتَبَ مُوَجَّلًا ۚ وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا ۚ وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا ۚ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٥﴾ وَكَأَيِّنْ مِنْ نَبِيِّ قُتِلَ ۖ مَعَهُ رِبِّيُّونَ كَثِيرٌ ۚ فَمَا وَهُمْ إِلَّا أَصَابُهُمْ ۚ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا ۚ وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾ وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾ فَآتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحَسُنَ ثَوَابُ الْآخِرَةِ ﴿١٤٨﴾ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٩﴾

144. *Wa maa Muhammadun 'illaa Rasuul: qad khalat min-qablihir-rusul. 'Afa-'immaata 'aw qutilan-qalabtum 'alaaa 'a'-qaabikum? Wa many-yan-qalib 'alaa 'aqibayhi falany-yazurrallaha shay-'aa; wa sa-yaj-zillaahush-Shaakiriin.*

145. *Wa maa kaana li-nafsin 'an-tamuuta'illaa bi-'iznillaahi kitaabam-mu-'ajjalaa. Wa many-yurid sa-waabad-dunyaa nu'-tihii minhaa; wa many yurid sa-waabal-'Aakhirati nu'-tihii minhaa. Wa sanaj-zish-Shaakiriin.*

146. *Wa ka-'ayyim-min-nabiyyin-qaatala ma-'ahuu Rib-biyyuuna kasiir? Famaa wabanuu limaaa' asaabahum fi Sabilillaahi wa maa za-'ufuu wa mastakaanuu. Wallaahu yuhibbus-Saabiriin.*

147. *Wa maa kaana qarwlahum 'illaaa 'an-qaaluu Rabbanag-fir lanaa zunuubanaa wa 'israa-fanaa fiii 'amrinaa wa sabbat 'aqdaamanaa wan-surnaa 'alal-qarwmiil-kaafriin.*

148. *Fa-'aataa-humullaahu sa-waabad-dunyaa wa husna sa- waabil-'Aakhirah: Wallaahu yuhibbul-Muhsiniin. (Section 16)*

AAYAT - 144

Wa maa Muhammadun 'illaa Rasuul:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ

Tarjuma: “Muhammad ﷺ iske siwa kuch nahi ke bas ek Rasool hain”.

Gazwah-e-Uhud ke dauraan jab ye afwa uth gayi ke Muhammad Rasool ﷺ ka inteqal hogaya hai to baaz log bahut dil girafta hogaye ke ab kis liye jung karni hai? Hazrat Omer ؓ bhi un mein se the. Aap

ﷺ ne Rasool Allah ki wafaat ki khabar sunkar talwaar phenk di aur dil bardashta hokar baith gaye ke ab humne jung kar ke kya lena hai! Yahan is tarz-e-amal par giraft horahi hai ke tumhara ye rawaiya ghalat tha. Muhammad ﷺ iske siwa kuch nahi hain, ke wo Allah ke Rasool hain wo ma'bood to nahi hain. Tum unke liye jihad nahi kar rahein balke Allah ke liye kar rahe ho, Allah ke deen ke ghalbe ke liye apni jaan wa maal qurban kar rahe ho. Muhammad ﷺ to Allah ke Rasool hain.

qad khalat min-qablihir-rusul.

قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ط

Tarjuma: “Un se pehle bhi babut se Rasool guzar chuke hain”.

'Afa-'immaata 'aw qutulan-qalabtum 'alaaa 'a'-qaabikum?

أَفَأَيْنَ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ ط

Tarjuma: “To kya agar unka inteqal hojaye ya qatal kardiye jaaye to tum apni aidhiyon ke bal laut jaaoge?”

Kya is surat mein tum ulthe paaon raah-e-haq se phir jaaoge? Kya yahi tumhare deen aur Imaan ki haqeeqat hai?

Wa many-yan-qalib 'alaa 'aqibayhi
falany-yazurrallaha shay-'aa;

وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ط

Tarjuma: “Aur jo koi bhi apni aidhiyon ke bal laut jaayega wo Allah ka kuch bhi nuqsan nahi karega”.

wa sa-yaj-zillaahush-Shaakiriin.

وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿٤٣﴾

Tarjuma: “Haan Allah badla dega shukar karne walaon ko”

Hazrat Omer ؓ kyun ke jazbaati insaan the lehaza Rasool Allah ﷺ ki wafaat ki khabar sunkar hausla chord gaye Aap ؓ ki taqreeban yahi kaifiyat phir Huzoor ﷺ ke inteqal par hogayi thi. Aap ؓ talwaar soont kar baith gaye the ke jo kahega ke Muhammad Rasool Allah ﷺ ka inteqal hogaya hai mai iska sar udha dunga. Hazrat Abu Bakar ؓ “Saani-e-Islam wa ghaar wa badar wa qabar” us waqt Madina ke mazafaat mein the. Aap ؓ aate hi seedhe apni beti Hazrat Ayesha ؓ ke hujre mein gaye. Rasool Allah ﷺ ke chehre Mubarak par chaadar thi, Aap ؓ ne chaadar hatayi aur jhuk kar Anhuzoor ﷺ ki peshani ko bosa diya aur ro diye. Phir kaha: Ae Allah ke Rasool, mere maa baap Aap ؓ par qurban! Allah Ta'ala Aap ؓ par do mautein jama nahi karega. Yani ab dubara Aap ؓ par mout waarid nahi hogi, ab to Aap ؓ ko hayat-

e-jawidaani haasil ho chuki hai. Hazrat Abu Bakr رضي الله عنه bahar aaye aur logaon se khitaab shuru kiya to Hazrat Omer رضي الله عنه baith gaye. Hazrat Abu Bakar رضي الله عنه ne Allah Ta'ala ki hamd-o-sana ke baad farmaya:

(مَنْ كَانَ يَعْبُدُ مُحَمَّدًا فَإِنَّ مُحَمَّدًا قَدْ مَاتَ، وَمَنْ كَانَ يَعْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَيٌّ لَا يَمُوتُ)

Man kaana ya'budu Muhammadan, fa'inna Muhammadan qadmaata, waman kaana ya'budulaaha fa'innallaaha hayyun laa yamuutu.

Tarjuma: “Jo koi Muhammad ﷺ ki ibadat karta tha wo jaan le ke Muhammad ﷺ ka inteqal ho chuka hai aur jo koi Allah ki ibadat karta tha use maloom ho ke Allah to zinda hai jise mout nahi aayegi”.

Iske baad Aap ﷺ ne ye aayat tilawat farmayi:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ ۚ
وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۚ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٣﴾

Wa maa Muhammadun 'illaa Rasuul: qad khalat min-qablihir-rusul. 'Afa-'immaata 'aw qutilan-qalabtum 'alaaa 'a'-qaabikum? Wa many-yan-qalib 'alaa 'aqibayhi falany-yazurrallaha shay-'aa; wa sa-yaj-zillaahush-Shaakiriin.

Hazrat Abu Bakar رضي الله عنه ki zubaani ye aayat sunkar logaon ko aise mehsoos hota tha ke jaise ye aayat usi waqt naazil hui ho. (1)

AAYAT - 145

Wa maa kaana li-nafsin 'an-tamuuta'illaa bi-'iznillaahi

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ

Tarjuma: “Aur kisi jaan ke liye ye mumkin nahi hai ke wo marsake magar Allah ke hukm se”.

kitaabam-mu-'ajjalaa.

كِتَابًا مُؤَجَّلًا ۚ

Tarjuma: “(Har ek ki mout ka) waqt-e-muqarar likha hua hai”.

Ajl-e-mu'ayyin ke saath har ek ka waqt taye hai. Lehaza insaan ki behtareen muhafiz khud mout hai. Aap ki mout ka jo waqt muqarar hai is se pehle koi aap ke liye mout nahi lasakta.

Wa many-yurid sa-waabad-dunyaa nu'-tibii minhaa;

وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا ۖ

Tarjuma: “Jo koi dunya ka ajar-o-sawab chaahata hai hum use us mein se de dete hain”.

wa many yurid sa-waabal-
'Aakhirati nu'-tibii minhaa.

وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُوْبِهِ مِنْهَا

Tarjuma: "Aur jo waqiyatan aakhirat ka ajar chaahta hai hum use us mein se denge".

Ye mazmoon Suratul Baqarah ki aayat 200-202 mein haj ke silsile mein aachuka hai".

Wa sanaj-zish-Shaakiriin.

وَسَبِّحْ بِحَمْدِ رَبِّكَ

Tarjuma: "Aur shukar karne walaon ko hum bharpur jaza denge".

AAAYAT - 146

Wa ka-'ayyim-min-nabiyyin-
qaatala ma-'ahuu Rib-biyyuuna
kasiir?

وَكَايِنَ مِّنْ نَّبِيٍّ قُتِلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ

Tarjuma: "Kitne hi Nabi aise guzre hain ke jinke saath hokar bahut se Allah walaon ne jung ki".

Ae musalmaano! Tumhare saath jo ye waqiya pesh aaya hai wo pehla to nahi hai. Allah ke bahut se Nabi aise guzre hain jinki mayyat mein bahut saare Allah walaon ne, Allah ke maanne aur chaahne walaon ne, Allah ke deewanon aur matwalon ne, Allah ke ghulamon aur aashiqon ne Allah ke dushmanon se junghein ki hain. (رَبِّي) ribbi aur (رِبَّائِي) ribba'i ka lafz aaj bhi Yahodiyon ke haan istemaal hota hai.

Famaa wahanuu limaaa'
asaabahum fi Sabiilillaahi

فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ

Tarjuma: "To Allah ki raah mein jo bhi takleefein in par aayi us par inhone himmat nahi haari"

wa maa za-'ufuu wa mastakaanuu.

وَمَا ضَعُفُوا وَمَا أَسْكَتُوهَا

Tarjuma: "Aur na inhone kamzori dikhayi aur na hi (baatil ke aage) sarango hue".

Wallaahu yuhibbus-Saabiriin.

وَاللَّهُ يُحِبُّ الصَّابِرِينَ

Tarjuma: "Aur Allah Ta'ala ko aise sabiron se mohabbat hai".

To ae musalmaano! Inka kirdaar apnaao aur dil girafta na ho.

AAAYAT - 147

Wa maa kaana qawlahum 'illaaa
'an-qaaluu Rabbanag-fir lanaa
zunuubanaa wa 'israa-fanaa fiii
'amrinaa

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا
ذُنُوبَنَا وَاسْرَافَتَنَا فِيْ أَمْرِنَا

Tarjuma: "Aur unka to har marhale par yahi qaul hota tha ke wo dua karte the ke ae Rab hamare! Bakhsb de hammein hamare gunaah aur agar hum se apne kisi mu'amle mein had se tajaawiz hogaya ho to ise mu'af farmade"

wa sabbit 'aqdaamanaa wan-
surnaa 'alal-qawmil-kaafiriin.



وَشَبَّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Tarjuma: "Aur hamare qadmon ko jama de aur hamari madad farma kaafiron ke muqable mein".

Hazrat Taloot ke saathiyon ki bhi yahi dua thi aur Suratul Baqarah ke ikhtetaam par aane waale dua ke alfaaz bhi yahi the: [فَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ] fan-surna 'alal-qaw-mil-Kaafi-riin.

Fa-'aataa-humullaahu sa-waabad-
dunyaa wa husna sa-waabil-'Aakhirah:

فَأَتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحَسُنَ ثَوَابُ الْآخِرَةِ

Tarjuma: "To unlogon ko Allah Ta'ala ne dunya ka sawab bhi ataa farmaya aur aakhirat ke sawab ka bhi bahut hi umdah hissa ataa kiya".

Inhein dunya ki sarbulandi bhi di, fatuhaat se bhi nawaza aur aakhirat ka behtareen ajar bhi ataa farmaya.

Wallaahu yuhibbul-Muhsiniin.

(Section 16)

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

Tarjuma: "Aur Allah Ta'ala aise hi mohsineen ko pasand karta hai".

AAYAAT 149 TO 155

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا الَّذِينَ كَفَرُوا يُرْذِلُوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا حَسْرِينَ ﴿١٤٩﴾ بَلِ اللَّهُ مَوْلَاكُمْ ۖ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥٠﴾ سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ ۖ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَهُمْ يَنْزِيلُ بِهِ سُلْطَانٌ ۖ وَمَا لَهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ ﴿١٥١﴾ وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُم بِأِذْنِهِ ۚ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِّنْ بَعْدِ مَا أَرْسَلَكُمْ مَّا تُحِبُّونَ ۖ مِنْكُمْ مَّن يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّن يُرِيدُ الْآخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۚ وَلَقَدْ عَفَا عَنْكُمْ ۚ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٥٢﴾ إِذْ تَصْعَدُونَ وَلَا تَأْوِنُ عَلَىٰ أَحَدٍ ۖ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَتَابَكُمْ عُنَّا ۖ بَغِمَ لَكُمْ لِكَيْلًا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٥٣﴾ ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمْنَةً نُّعَاسًا يَغْشَىٰ طَائِفَةً مِّنْكُمْ ۖ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ ۖ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِن شَيْءٍ ۚ قُلْ إِنَّ الْمَرْكَزَ لِلَّهِ يُخْفُونَ فِي أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ ۚ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَّا قُتِلْنَا هَهُنَا ۚ قُلْ لَّو كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ ۚ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ ۚ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٤﴾ إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ ۖ إِنَّمَا أَسْأَرْتَهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا ۚ وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ ۚ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾

149. Yaaa-'ayyu-hallaziina 'aamanuuu 'in-tutii-'ullaziina kafaruu yarudduukum 'alaaa'a'-qaabikum fatan-qalibuu khaasiriin.

150. Balil-laahu Marw-laakum, wa Huwa Khayrun naasiriin.

151. Sanulqii fii quluu-billa-ziina kafarur-ru'-ba bimaaa 'ashrakuu billaahi maa lam yunazzil bihi sultaanaa: wa ma'-waahumun-Naar: wa bi'-sa maswaz-zaalimiin!

152. Wa laqad sadaqaku-mullaahu wa'-dahuuu 'iz tahussuu-nahum-bi-'iznih'-hattaaa 'izaa fashiltum wa tanaaza'-tum fil-'amri wa 'asaytum-mim-ba'-di maaa 'araakum-maa tubibbuun. Min-kum-many yuriidud-dunyaa wa minkum-many-yuriidul-'Aakhi-rah. Summa sarafakum 'anhum li-yabtali-yakum. Wa laqad 'afaa 'ankum: wallaahu Zuu-fazlin 'alal-Mu'-miniin.

153. 'Iz tus-'iduuna wa laa talwuuna 'alaaa 'ahadinw-war-Rasuulu yad-'uukum fiii 'ukhraakum fa-'asaabakum gam-mam-bi-gammil-

*li-kay-laa tab-zanu 'alaa maa faatakum wa laa maaa 'asaabakum.
Wal-laahu Khabiirum-bimaa ta'-ma-luun.*

154. Summa 'anzala 'alaykum-mim-ba'-dil-gammi 'amanatan-nu-
'aasany-yagshee taaa-'ifatam-minkum wa taaa-'ifatum-qad
'ahammat-hum 'anfusubum yazunnuuna billaahi gayral-haqqi
zannal-jaahi-liyyah. Ya-quuluuna hal-lanaa minal-'amri min-shay.
Qul 'innal-'amra kullahuu lillaah. Yukhfuuna fii 'anfusihim-maa laa
yub-duuna lak. Yaquuluuna law kaana lanaa minal-'amri shay-'um-
maa qutilnaa haa-hunaa. Qul-law kuntum fii buyuutikum labarazal-
laziina kutiba 'alay-himul-qatlu 'ilaa mazaaji-'ihim; wa li-yabtali-
yallaahu maa fii suduurikum wa li-yumabhisa maa fii quluubikum.
Wallaahu 'Alii-mum-bizaatis-suduur.

155. 'Innallaziina ta-wallaw minkum Yawmal-taqal-jam-'aani
'innamas-tazallahumush-Shaytaanu bi-ba'-zi maa kasabuu. Wa
laqad 'afallaahu 'an-hum: 'innallaaha Gafuurun Haliim. (Section 17)

AAYAT - 149

Yaaa-'ayyu-hallaziina 'aamanuuu 'in- يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا اللَّهَ
tutii-'ullaziina kafaruu yarudduukum كَفَرُوا يَرْدُوكُمْ عَلَىٰ أَعْقَابِكُمْ
'alaaa'a'-qaabikum

Tarjuma: “*Ae abl-e-imaan! Agar tum inlogon ka kehna maanoge jinhone
kufr ki raawish ekhtiyaar ki hai to wo tumhein tumhari aidhiyon ke bal
wapas le jayenge*”.

fatan-qalibuu khaasiriin.

فَتَنَقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾

Tarjuma: “*Phir tum bilkul namuraad hoke reh jaoge*”

AAYAT - 150

Balil-laahu Maaw-laakum,

بَلِ اللَّهِ مَوْلَاكُمْ

Tarjuma: “*Haqeeqat ye hai ke tumhara maula to Allah hai*”.

Tumhein ye samajhna chaahiye ke tumhara maula, madadgaar,
pashtpanaah, saathi aur himayati Allah hai.

wa Huwa Khayrun naasiriin.

وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥٠﴾

Tarjuma: “*Aur wohi hai jo sab se achcha madadgaar hai*”.

AAAYAT - 151

Sanulqii fii quluu-billa-ziina
kafarur-ru'-ba

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ

Tarjuma: "Hum anqareeb kaafiron ke dilaon mein ru'waab daal denge"

bimaaa 'ashbrakuu billaahi maa
lam yunazzil bihi sultaanaa:

بِمَا أَسْرَكُوا بِاللَّهِ مَا لَمْ يُنَزِّل بِهِ سُلْطَانًا

Tarjuma: "Is sabab se ke inhone aisi cheezon ko Allah ka shareek tehraya jinke haq mein us ne koi sanad nahi utaari".

wa ma'-waahumun-Naar: wa
bi'-sa maswaz-zaalimiin!

وَمَا لَهُمْ النَّارُ وَبِئْسَ مَثْوًى لِلظَّالِمِينَ ﴿١٥١﴾

Tarjuma: "Aur unka thikana jahanum hai, aur bahut hi bura thikana hai in zaalimon ke liye".

Is aayat mein darasal tawajjha bayaan horahi hai ke Gazwah-e-Uhud mein mushrikeen wappas kyun chale gaye, jab ke inko is darje khuli fatah haasil ho chuki thi aur musalmaanon ko hazemat uthana padi thi. Rasool Allah ﷺ aur Sahaba Kiraam رضي الله عنهم ne pahad ke upar chardh kar panaah le li thi. Khalid Bin Waleed keh rahe the ke hammein unka ta'aqub karna chaahiye aur is mu'amle ko khatam kar dena chaahiye lekin Abu Sufiyan ke dil mein Allah ne us waqt aisa ru'waab daal diya ke wo lashkar ko lekar wahan se chale gaye. Warna waqiyatan us waqt surat-e-haal bahut maqdush ho chuki thi.

AAAYAT - 152

Wa laqad sadaqaku-mullaahu wa'-dahuuu 'iz
tahussuu-nahum-bi-'iznih'

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ
تَحْسَبُونَهُمْ بِأَذْنِهِ

Tarjuma: "Aur Allah ne tum se (tayeed wa nusrat ka) jo waada kiya tha wo poora kardiya jab ke tum unko Tateegh kar rahe the Allah ke hukm se"

Gazwah-e-Uhud mein jo aarzi shikast hogayi thi aur musalmaanon ko zak pahunchi thi, jis se un ke dil zakhmi the us ke ziman mein ab ye aayaat ek qaul-e-faisal ke andaz mein aayi hai ke dekho musalmaano! Tum hum se koi shikayat nahi karsakte, Allah ne tum se jo tayeed wa nusrat ka waada kiya tha wo poora kardiya tha jab ke tum inhein Allah ke hukm se qatal kar rahe the, gaajar mooli ki tarah kaat rahe the. Tumhein fatah haasil hogayi thi aur hamara waada poora ho chuka tha.

hattaaa 'izaa fashiltum wa
tanaaza'-tum fil-'amri

حَتَّىٰ إِذَا فُشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ

Tarjuma: “Yahan tak ke jab tum dheele pad gaye aur amar mein tum ne jhagda kiya”

[فُشِلْتُمْ] fashiltum Ka tarjuma baaz mutarjameen ne kuch aur bhi kiya hai, lekin mere nazdeek yahan nazam (discipline) ko dheela karna muraad hai. Islami nazm-e-jamaat mein sama wa ta'at ko buniyaadi ehmiyat haasil hai aur zahir hai ke sama wa ta'at mein ek hi shakhs ki ita'at makhsus nahi hoti. Rasool Allah ﷺ ki ita'at bhi farz thi aur Aap ﷺ agar kisi ko ameer muqarar karte to iski ita'at bhi farz thi. Hazrat Abu Huraira رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ne irshaad farmaya:

مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ. وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ. وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي.
وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي

Man ataa'anii faqad ataa'allaaha, waman 'asaanii faqad 'asallaaha,
waman ataa'a amiirii faqad ataa'anii, waman 'asaa amiirii faqad 'asaani.¹

Tarjuma: “Jis ne meri ita'at ki us ne Allah ki ita'at ki aur jisne meri nafarmani ki us ne Allah ki nafarmani ki aur jisne mere muqarar kardab ameer ki ita'at ki us ne meri ita'at ki aur jis ne mere namazd kardab ameer ki nafarmani ki us ne meri nafarmani ki”.

Agarche Rasool Allah ﷺ ke hukm ki to inhone taweel karli thi ke Huzoor ﷺ ne jo ye farmaya tha ke agar hum sab bhi Allah ki raah mein qatal hojaye aur tum dekho ke cheelein aur kauwe hamara gosht kha rahe hain tab bhi yahan se na hatna, to ye shikast ki surat mein tha lekin ab to fatah hogayi hai. Chunache inhone jaan boojh kar Allah ke Rasool ﷺ ke hukm ki khilaaf warzi nahi ki thi. Lekin unhone apne muqam-e-ameer (local commander) ke hukm ki khilaaf warzi ki thi. Mere nazdeek yahan [عَصَيْتُمْ] 'asaytum se yahi hukm adoli murad hai. Islami nazm-e-jamaat mein upar se lekar neeche tak, sipa salaar se lekar local commander tak, darja ba darja nizam-e-sama wa ta'at ki pabandi zaroori hai. Fauj ka ek sipa salaar hai lekin phir poori fauj ke kayi hisse hote hain aur har ek ka ek ameer hota hai. Maisarah, momina, qalb aur har awwal dastah waghaira har ek ka ek commander hota hai ab agar

1. Sahih Al-Bukhari, Kitaab Al-Ahkaam, Baab Qaul Allah Ta'ala: wa' atii'ullaah wa'atii'ur Rasool wa ulaa al-amar minkum wa Sahih Muslim, Kitaab

un commanderon ke ehkaam se sartabi hogi to aisi fauj ka jo anjaam hoga wo maloom hai. Chunache ek jamaat ke andar darja ba darja jo bhi nizam-e-sama wa ta'at hai uski poori poori pabandi zaroori hai.

wa 'asaytum-mim-ba'-di maaa
'araakum-maa tuhibbuun.

وَعَصَيْتُمْ مِّنْ بَعْدِ مَا أَرْسَلَكُمْ مَا تُحِبُّونَ ۖ

Tarjuma: "Aur tum ne nafarmani ki us ke baad ke tum ne wo cheez dekhli jo tumhein mehboob hain".

[عَصَيْتُمْ] 'asaytum ke baare mein wazahat ho chuki hai ke is se muraad Allah ke Rasool ﷺ ki nafarmani nahi balke local commander ki nafarmani hai. [مِّنْ بَعْدِ مَا أَرْسَلَكُمْ مَا تُحِبُّونَ] mim-ba'-di maaa 'araakum-maa tuhibbuun, se aksar mufsiireen ne maal-e-ghanimat muraad liya hai ke darreh par mamoor hazraat maal-e-ghanimat ki talab mein darrah chord kar chale gaye lekin mere nazdeek ye baat durust nahi hai. Isliye ke maal-e-ghanimat ki taqseem ka qanoon to Gazwah-e-Badar ke baad Sureh Anfaal mein naazil ho chuka tha. Iski rooh se chaahe koi shakhs kuch jama kare ya na kare ise maal-e-ghanimat mein se barabar ka hissa milega. Yahan [مِّنْ بَعْدِ مَا أَرْسَلَكُمْ مَا تُحِبُّونَ] mim-ba'-di maaa 'araakum-maa tuhibbuun, se muraad darasal "fatah" hai aur iske liye (الْقُرْآنُ يَفْصِلُ بَعْضَهُ بَعْضًا) Al-Qur'an yafussir ba'azuuh ba'azan, ki rooh se Sureh Suff ki ye aayat hamari rehnumayi karti hai: [وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ] Wa 'ukhraa tuhibbuunahaa, -nasrum-minallaahi wa fat-hun-qariib. (aayat 13) goya banda-e-momin ko dunya mein fatah wa nusrat mehboob to hoti hai, lekin ise isko apna maqsood nahi banana. Iska maqsood Allah ki raza joyi aur apne farz ki adaayegi hai. Baaqi kamiyabi ya na kaami Allah ki marzi aur iski hikmat ke tahet hoti hai. Allah kab fatah laana chaahta hai wo behtar jaanta hai.

Min-kum-many yuriidud-dunya

مِنْكُمْ مَّنْ يَّרِيدُ الدُّنْيَا

Tarjuma: "Tum mein se wo bhi hai jo dunya chaahte hain"

wa minkum-many-yuriidul-'Aakhi-rah.

وَمِنْكُمْ مَّنْ يَّרِيدُ الْآخِرَةَ ۖ

Tarjuma: "Aur tum mein wo bhi hain jo sirf aakhirat ke taalib hain.

Summa sarafakum 'anhum li-yabtali-yakum.

ثُمَّ صَرَّفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ

Tarjuma: "Phir Allah ne tumhara rukh pherdiya unki taraf se ta'ake tumhari aazma'ish kare".

Pehle wo bhaag rahe the aur tum unka ta'aqub kar rahe the, ab mu'amla ultha hogaya hai ke tum paspa hogaye aur apni jaanein bachane ke liye idhar udhar jaaye panaah dhoondne lage. Tumhari ye paspayi tumhare liye aazma'ish thi.

Wa laqad 'afaa 'ankum:

وَلَقَدْ عَفَا عَنْكُمْ ط

Tarjuma: "Aur Allah tumhein mu'af kar chuka hai".

Tum mein se jis kisi se jo bhi khata hui Allah ne ise mu'af farma diya hai.

wallaahu Zuu-fazlin 'alal-Mu'miniin.

وَاللّٰهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٥٣﴾

Tarjuma: "Aur Allah Ta'ala ahl-e-imaan ke haq mein bahut fazal waala hai".

AAAYAT - 153

*'Iz tus-'iduuna wa laa takwuuna
'alaaa 'abadinw*

إِذْ تُصْعِدُونَ وَلَا تَلَوْنَ عَلَى أَحَدٍ

Tarjuma: "Yaad karo, jab ke tum (pahad par) chardhe chale jarahe the (jaan bachane ke liye) aur kisi ki taraf mudkar bhi nabi dekh rahe the".

war-Rasuulu yad-'uukum fiii 'ukhraakum

وَالرَّسُولُ يَدْعُوكُمْ فِيْ أُخْرَاكُمْ

Tarjuma: "Aur Rasool ﷺ tumhein pukaar rahe the tumhare peeche se"

Gazwah-e-Uhud mein Khalid Bin Waleed ke achchanak hamle se ek bhaag daudh si mach gayi thi. Baaz Sahaba رضي الله عنه ne Rasool Allah ﷺ ko apni hifazati hissar mein le liye tha aur inhone apne jimson ko dhaal banakar Rasool Allah ﷺ ki hifazat ki. Bahut se log sarasima hokar apni jaan bachane ki khatir bhaag khade hue. Baaz koh-e-Uhud par chardhe jarahe the. Allah ke Rasool ﷺ inhein pukaar pukaar kar wappas bula rahe the.

fa-'asaabakum gam-mam-bi-gammil

فَاتَّابَكُمْ عَمَّا بُغِمْتُمْ

Tarjuma: "To Allah Ta'ala tum par gham ke baad gham musasil daalta raha".

li-kay-laa tab-zanu 'alaa

maa faatakum wa laa maaa ط
'asaabakum.

لَكَيْلًا تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ ط

Tarjuma: “Ta’ake (aindah ke liye tumhein ye sabaq mile ke) tum ghamgheen na hua karo us par ke jo tumhare haath se jaata rahe aur na us takleef par ke jo tum par aa pade”.

Yani “Ranj se kbogar hua insaan to mit jaata hai ranj!”

Aadmi ko agar kabhi itefaqan bhi ranj-o-gham ka saamna karna pade to iska asar bahut zyada hota hai, lekin jab pe dar pe ranj-o-gham uthane pade to unki shiddat mein kami waqf hojaati hai. Damaan-e-Uhud mein musalmaanon ko pe dar pe takaleef bardasht karna pade. Sab se bada ranj jo pesh aaya wo Huzoor ﷺ ke inteqal ki khabar thi, jis par kisi ko apne tan badan ka to hosh hi nahi raha ke khud isko kya zakham laga hai. Is tarah Allah Ta’ala ne us waqt ki kaifiyat mein ek takhfeef paida kardi.

Wal-laahu Khabiirum-bimaa ta'-ma-luun.

وَاللّٰهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٤٦﴾

Tarjuma: “Aur Allah bakhbar hai is se jo tum kar rahe the”.

AAYAT - 154

Summa 'anzala 'alaykum-mim-ba'-dil-gammi 'amanatan

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِّنْ بَعْدِ الْغَمِّ أَمْنًا

Tarjuma: “Phir is gham ke baad Allah Ta’ala ne tum par itmenaan naazil farmaya”.

nu-'aasany-yagshaa taaa-'ifatam-minkum

نُعَاسًا يَغْشَىٰ طَائِفَةً مِّنْكُمْ ۖ

Tarjuma: “Yani neend jo tum mein se ek giroh par taari hogayi”.

Insaan ko neend jo aati hai ye itmenaan-e-qalb ka mazhar hoti hai ke jaise ab us ne sab kuch bhula diya. Ain halat-e-jung mein aisi kaifiyat Allah ki rehmat ka mazhar thi.

wa taaa-'ifatam-qad 'ahammat-hum 'anfusuhum

وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ

Tarjuma: “Aur ek giroh aisa tha ke jinhein apni jaanon ki padi hui thi”.

yazunnuuna billaahi gayral-haqqi zannal-jaahi-liyyah.

يُظُنُّونَ بِاللّٰهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ ۚ

Tarjuma: “Wo Allah ke baare mein nahaq jahalat waale ghumaan kar rahe the”.

Abdullah Bin Ubbi aur uske teen sau saathi to maidaan-e-jung ke raaste hi se wappas hogaye the. Iske baad bhi agar musalmaanon ki jamaat mein kuch munafiqeen baaqi reh gaye the to unka haal ye tha ke us waqt inhein apni jaanon ke laale padne hue the. Aisi kaifiyat mein unhein oongh kaise aati? Unka haal to ye tha ke unke dilaon mein waswase aarahe the ke Allah ne to madad ka waada kiya tha, lekin wo waada poora nahi hua, Allah ki baat sachchi sabit nahi hui. Is tarah inke dil-o-dimaagh mein khailf-e-haqeeqat zamana-e-jahaliyat ke ghumaan paida horahe the.

Ya-quuluuna hal-lanaa minal-
'amri min-shay.

يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ ط

Tarjuma: “Wo keh rahe the ke hamare liye bhi ekhtiyaar mein koi hissa hai ya nahi?”

Ye wo log hosakte hain jinhone jung se qabal mashwara diya tha (jaise Huzoor ﷺ ki apni raaye bhi thi) ke Madine ke andar mehsur rehkar jung ki jaaye. Jab inke mashware par amal nahi hua to wo kehne lage ke in mu'amlaat mein hamara bhi koi ekhtiyaar hai ya saari baat Muhammad (ﷺ) hi ki chalegi? Ye bhi jamati zindagi ki ek kharabi hai ke har shakhs chaahata hai ke meri baat bhi maani jaaye, meri raaye ko bhi ahmiyat di jaaye. Aakhir hum sab apne ameer hi ki raaye kyun maante chale jayein? Hamara bhi kuch ekhtiyaar hai ya nahi?

Qul 'innal-'amra kullahuu lillaah.

قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ ط

Tarjuma: “Kehdijiye ke saara mu'amla Allah ke ekhtiyaar mein hai”.

Yukhfuuna fiii 'anfusihim-maa
laa yub-duuna lak.

يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ ط

Tarjuma: “(Ae Nabi ﷺ) ye apne dil mein wo baat chupa rahe hain jo Aap par zahir nahi kar rahe hain”.

Inke dil mein kya hai, ab Allah khol kar bata raha hai.

Yaquuluuna law kaana lanaa
minal-'amri shay-'um-maa
qutilnaa haa-hunaa.

يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هُنَا ط

Tarjuma: “Ye (apne dil mein) kehte hain ke agar ekhtiyaar mein hamara bhi kuch hissa hota to hum yahan na maare jaate”.

Agar hamari raaye maani jaati, hamare mashware par amal hota to hum yahan qatal na hote. Yani hamare itne log yahan par shaheed na hote.

Qul-law kuntum fii buyuutikum

قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ

Tarjuma: "In se kehiye agar tum sab ke sab apne gharon mein hote"

labarazal-laziina kutiba 'alay-himul-qatlu 'ilaa mazaaji-'ihim;

لَكَرَبِّكَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ

Tarjuma: "Tab bhi jin logaon ka qatal hona muqaddar tha wo apni qatalgahon tak pahunch kar rehte".

Allah ki mashiyat mein jin ke liye taye tha ke inhein shahadat ki khilat-e-fakhray pehnayi jayegi wo khudbakhud apne gharon se nikal aate aur kashan kashan in jagahon par pahunch jaate jahan inhone khilat-e-shahadat zaib-e-tan karni thi. Ye to Allah Ta'ala ke faisle hote hain, tumhari tadbeer se inka koi ta'luq nahi hai.

wa li-yabtali-yallaahu maa fii suduurikum

وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ

Tarjuma: "Aur ye (mu'amla jo pesh aaya) isliye tha ke Allah ise aazmale jo kuch tumhare seenon mein tha"

wa li-yumahhisa maa fii quluubikum.

وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ

Tarjuma: "Aur ta'ake wo bilkul paak aur khalis karde jo kuch tumhare dilaon mein hai".

Wallaahu 'Alii-mum-bizaatis-suduur.

وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٧﴾

Tarjuma: "Aur Allah Ta'ala seenon ke andar makhfi baton ko bhi jaanta hai".

AAAYAT - 155

'Innallaziina ta-wallaw minkum Ya'wmal-taqal-jam-'aani

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ ۚ

Tarjuma: "Tum mein se wo log jo maidaan-e-jung se chale gaye us din do giroh ek dusre ke muqable mein aaye".

Ye aise mukhlis hazraat ka tazkera hai jo achchanak hamle ke baad jung ki shiddat se ghabra kar apni jaan bachane ke liye waqti taur par peet pher gaye. In mein kuch log koh-e-Uhud par chardh gaye the aur kuch ise se zara aage badhkar maidaan hi se bahar chale gaye the. In mein baaz kabaar sahaba ﷺ ka naam bhi aata hai. Darasal ye bhaag daudh mach jaane ke baad aisi iztarari kaifiyat thi ke is mein kisi se bhi kisi zu'af aur kamzori ka izhaar hojana bilkul qareen-e-qiyas baat hai.

'innamas-tazallabumush-Shaytaanu
bi-ba'-zi maa kasabuu. اِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا

Tarjuma: "Asal mein shaitaan ne unke paaon phisla diye the un ke baaz afaal ki wajah se".

Kisi waqt koi taqseer hogayi ho, koi kotahi hogayi ho, ya kisi kamzori ka izhaar hogaya ho, ye mukhlis musalmaanon se bhi bayeed nahi. Aisa mu'amlah har ek se pesh aasakta hai. Masoom to sirf Nabi hote hain. Insani kamzoriyon ki wajah se shaitaan ko mauqa miljata hai ke kisi waqt wo aadh nigaah lagakar us shakhs ko phisla de, khuwa wo kitna hi neik aur kitna hi sahib-e-rutbah ho.

Wa laqad 'afallaahu 'an-hum: وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ ط

Tarjuma: "Aur Allah unhein mu'af kar chuka hai"

Ye alfaaz bahut ahem hain. Baaz gumraah farqe is baat ko bahut uchaalte hain aur baaz Sahaba Akraam ﷺ ki tauheen karte hain, in par tanqeeb karte hain ke ye maidaan-e-jung se peet dikha kar bhaag gaye the. Lekin wo ye bhool jaate hain ke Allah Ta'ala inki mu'afi ka ailaan kar chuka hai.

Iske baad ab kisi musalmaan par ja'ez nahi hai ke un par zubaan-e-taan daras kare.

'innallaaha Gafuurun Haliim. (Section 17) اِنَّ اللَّهَ غَفُورٌ حَلِيمٌ

Tarjuma: "Yaqeenan Allah Ta'ala mu'af farmane waala burdbaar hai".

AYAAT 156 TO 180

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا صَرَبُوا فِي الْأَرْضِ أَوْ
كَانُوا غُرًى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا ۖ لِيَجْعَلَ اللَّهُ ذَٰلِكَ حَسْرَةً فِي قُلُوبِهِمْ ۚ
وَاللَّهُ يُخَيِّ وَيُبَيِّتُ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝ وَلَٰكِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِتُّمْ لَٰكُفْرَةً مِّن
اللَّهِ وَرَحْمَةٍ خَيْرٌ مِّمَّا يَجْمَعُونَ ۝ وَلَٰكِنْ مِتُّمْ أَوْ قُتِلْتُمْ لَا إِلَى اللَّهِ تَحْشَرُونَ ۝ فَبِمَا رَحْمَةٍ مِّن
اللَّهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ قَلْفًا عَلِيظَ الْقَلْبِ لَنَفَضْنَا مِنْ حَوْلِكَ ۚ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ
لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ۝ إِن يَنْصُرْكُمْ
اللَّهُ فَلَا غَالِبَ لَكُمْ ۚ وَإِنْ يَخْذَلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِّنْ بَعْدِهِ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
الْمُؤْمِنُونَ ۝ وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ ۚ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ۚ ثُمَّ تُوَفَّى
كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ۝ أَفَمِنَ اتَّبَعَ رِضْوَانُ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِّنَ اللَّهِ
وَمَا وَدَّ جَهَنَّمَ ۚ وَيَسَّ الْبَصِيرُ ۝ هُمْ دَرَجَتْ ۚ عِنْدَ اللَّهِ ۚ وَاللَّهُ بِصِيرٍ بِمَا يَعْمَلُونَ ۝ لَقَدْ مَنَّ اللَّهُ
عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ ۚ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ۝ أَوَلَمْ أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا ۚ
فَلْتَمِزْ أَلْفًا هَٰذَا قُلْ هُوَ مِنْ عِنْدِ أَنفُسِكُمْ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝ وَمَا أَصَابَكُمْ يَوْمَ
التَّتِيِّ إِلَّا جَمْعٌ مِّنَ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ ۝ وَلِيَعْلَمَ الَّذِينَ نَافَقُوا ۚ وَقِيلَ لَهُمْ تَعَالَوْا
فَاتَّبِعُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا ۚ قَالُوا لَوْ نَعْلَمُ قِتَالَ ۚ لَا اتَّبَعْنَاكُمْ ۚ هُمْ لِلْكَفَرِ يَوْمَئِذٍ أَقْرَبُ
مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ۚ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ۝ الَّذِينَ
قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا ۚ قُلْ فَادْرَءُوا عَنِّي أَنفُسِكُمْ ۚ الْبُوتُ إِن كُنْتُمْ
صَادِقِينَ ۝ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْسِلُونَ ۝
فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۚ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِّنْ خَلْفِهِمْ ۚ إِلَّا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝ يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ ۚ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ
الْمُؤْمِنِينَ ۝ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِّنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ ۚ لِلَّذِينَ أَحْسَنُوا
مِنْهُمْ وَاتَّقُوا أَجْرَ عَظِيمٍ ۝ الَّذِينَ قَالُوا لَكُمْ الْتَأَسُّوا إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ
فَزَادَهُمْ إِيْمَانًا ۚ وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ۝ فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَنسَسْهُمْ
سُوءٌ ۚ وَاتَّبَعُوا رِضْوَانُ اللَّهِ ۚ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ۝ إِنَّمَا ذَٰلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ ۚ فَلَا تَخَافُوهُمْ

وَخَافُونَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٥٦﴾ وَلَا يَحْزُنكَ الَّذِينَ يَسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَقًّا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٥٧﴾ إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥٨﴾ وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُثَبِّتُ لَهُمْ حَقِيرٌ لَّا نَفْسُهُمْ إِنَّمَا نُثَبِّتُ لَهُمْ لِيُزْذَفُوا إِنَّمَا وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٥٩﴾ مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِيٰ مِنْ رُّسُلِهِ مَنْ يَشَاءُ ۖ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَإِنْ تَوَلَّوْا وَ تَتَّقُوا فَلكُمْ أَجْرٌ عَظِيمٌ ﴿١٦٠﴾ وَلَا يَحْسَبَنَّ الَّذِينَ يَبْغُلُونَ بِمَا أَنْهَى اللَّهُ عَنْهُ هُوَ خَيْرٌ لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ ۖ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَمَةِ ۗ وَاللَّهُ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٦١﴾

156. Yaaa-'ayyu-hallaziina 'aa-manuu laa takuunuu kallaziina kafaruu wa qaaluu li-'ikhwaa-nibim 'izaa zarabuu fil-'arzi 'aw kaanuu guzzal-law kaanuu 'indanaa maa maatuu wa maa qutiluu; li-yaj-'alallaahu zaalika hasratan-fii quluubihim. Wallaahu yuhyii wa yumit' wallaahu bimaa ta'-maluuna Basiir.

157. Wa la-'in-qutiltum fii Sabiilillaahi 'aw muttum la-magfiratum-minillaahi wa rah-matun khayrum-mimmaa yaj-ma-'uun.

158. Wa la-'im-muttum 'aw qutiltum la-'ilallaahi tuhsha-ruun.

159. Fa-bimaa Rahmatim-mi-nallaahi linta lahum. Wa law kunta fazzan galiizal-qalbi lan-fazzuu min haw-lik: fa'-fu 'anhum wastagfir lahum wa shaawirhum fil-'amr. Fa-'izaa 'azamta fata-wakkal 'alallaah. 'Innallaaha yuhibbul-Muta-wakkiliin.

160. 'Iny-yansur-kumullaahu falaa gaaliba lakum: wa 'iny-yakh-zulkum faman-zallazii yansuru-kum-mim-ba'-dih? Wa 'alallahi falyata-wakkalil-Mu'-mimuun.

161. Wa maa kaana li-nabiyyin 'any-yagull. Wa many-yaglul ya'-ti bimaa galla Ya'w-mal-Qiyaamah; summa tuwaf-faa kullu nafsim-maa kasabat wa hum laa yuzlamuun.

162. 'Afa-manittaba-'a Rizwaa-nallaahi kamam-baaa-'a bi-sakhatim-minillaahi wa ma'-waahu Jahannam, wa bi'-sal-masiir?

163. Hum darajaatun 'indal-laah: wallaahu Basiirum-bi-maa ya'-maluun.

164. *Laqad mannallaahu 'alal-Mu'-miniina 'iz ba-'asa fihim Rasuulam-min 'anfusihim yatluu 'alayhim 'Aayaatihii wa yuzakkiihim wa yu-'allimu-humul Kitaaba wal-Hikmata wa 'in kaanuu min-qablu lafii zalaalim-mubiin.* (Part One-Half)
165. *'Awa-lammaaa 'asaabat-kum-musiibatun-qad 'asabtum-mislayhaa qultum 'annaa haa-zaa? Qul huwa min 'indi 'an-fusikum : 'innallaha 'alaa kulli shay-'in-Qadiir.*
166. *Wa maa 'asaabakum yawmal-taqal-jam-'aani fabi-'iznillaahi wa li-ya'-lamal-Mu'-miniin;*
167. *Wa liya'-lamal-laziina naa-faquu wa qiila lahum ta-'aalaw qaatiluu fii Sabiilillaahi 'a-wid-fa-'uu. Qaaluu law na'-lamu qitaalal-lattaba'-naakum. Hum lil-kufri yawma-'izin 'aqrabu minhum lil-'iimaan. Yaquu-luuna bi-'afwaahi-him-maa laysa fii quluubihim. Wallaahu 'A'-lamu bimaa yaktumuun.*
168. *'Allaziina qaaluu li-'ikh-waanihim wa qa-'aduu law' ataa-'uunaa maa qutiluu. Qul fadra-'uu 'an 'anfusikumul-marwa 'in-kuntum saadiqiin.*
169. *Wa laa tab-sabannal-lazii-na qutiluu fii Sabiilillaahi 'am-waataa. Bal 'ahyaaa-'un 'inda Rabbihim yurzaquun;*
170. *Farihiina bimaaa 'aataa-humullaahu min-fazlihii wa yastab-shiruuna billaziina lam yalhaquu bihim-min khalfi-him 'allaa khaawfun 'alayhim wa laa hum yabzanuuun.*
171. *Yastab-shiruuna bi-ni'-matim-minallaahi wa fazlinw-wa 'annallaaha laa yuzii-'u 'aj-raj-Mu'-miniin.* (Section 18)
172. *'Allaziinas-tajaabuu lil-laahi war-Rasuuli mim-ba'-di maaa 'asaaba-humul-qarhu lil-laziina' ah-sanuu minhum watta-qarw 'ajrun 'aziim.*
173. *'Allaziina qaala lahumun-naasu innan-naasa qad ja-ma-'uu lakum fakh-shawhum fazaadabum 'iimaanaa: wa qaaluu hasbunallaahu wa Ni'-mal-Wakiil.*
174. *Fan-qalabuu bi-ni'-matim-minallaahi wa fazlil-lam-yam-sas-hum suuu-'unw-wat-taba-'uu Rizwaanallaah: wal-laahu Zuu-fazlin 'Aziim.*
175. *'Innamaa zaalikumush-Shay-taanu yukhaw-wifu 'awli-yaaa-'ah. Falaa takhaa-fuubum wa khaafuuni -'in-kun-tum-Mu'-miniin.*

176. *Wa laa yab-zunkallaziina yusaari-'uuna fil-kufr: 'innahum lany-yazurrullaaha shay-'aa. Yurii-dullaahu 'allaa yaj-'ala lahum hazzan-fil-'Aakhi-rati wa lahum 'azaabun 'aziim.*
177. *'Innal-laziinash-tarawul-kufra bil-'iimaani lany-yazur-rullaaha shay-'aa; wa lahum 'azaabun 'aliim.*
178. *Wa laa yab-sabannal-laziina kafaruuu 'annamaa numlii lahum khayrul-li-'an-fusibim: 'innamaa numlii la-hum li-yaz-daaduuu 'ismaa; wa lahum 'azaabum-muhiin.*
179. *Maa kaanallaahu li-yazaral-Mu'-miniina 'alaa maaa 'antum 'alayhi battaa yamiizal-khabiisa minat-tayyib. Wa maa kaanallaahu li-yutli-'akum 'alal-gaybi wa laa-kinnallaaha yajtabii mir-rusu-libii many-yashaaa' Fa-'aaminuu bil-laahi wa rusulib. Wa 'in-tu'-minuu wa tattaquu falakum 'ajrun 'aziim.*
180. *Wa laa yab-sabannal-laziina yab-khaluuna bimaaa 'aataa-humullaahu min-fazlihii huwa khay-rallahum: bal huwa sharrul-lahum: sayu-taw-waquuna maa bakhiluu bibii Ya'wmal-Qiyaamah. Wa lil-laahi miiraasus-samaawaati wal-'arz: wallaahu bimaa ta'-maluuna Khabiir.* (Section 19)

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Yaaa-'ayyu-hallaziina 'aa-
manuu laa takuunuu kallaziina يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا
kafaruu

Tarjuma: “Ae able-imaan! Tum unlogon ki manind na hojaana jinhone kufri kiya”

wa qaaluu li-'ikhwaa-nihim 'izaa
zarabuu fil-'arzi 'aw kaanuu وَقَالُوا لِإِخْوَانِهِمْ إِذَا صَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا
guzzal-law kaanuu 'indanaa maa غُرِّى نَوْكَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا
maatuu wa maa qutiluu;

Tarjuma: “Aur jinhone apne bhaiyon ke baare mein jab ke wo zameen mein safar par nikle hue the ya kisi jihad mein shareek the (aur wahan inka integal hogaya) kaha ke agar wo hamare paas hote to na marte, na qatal hote”.

Har shakhs ki mout ka waqt to mu'ayyin hai. Wo agar tumhari goud mein baithe ho tab bhi mout aajayegi. Chaahe wo mazboot pehre waale qilaon mein ho mout to wahan bhi pahunch jayegi. To tum is

tarah ki baatein na karo. Ye to kaafiron ke andaaz ki baatein hain ke agar hamare paas hote aur jung mein na jaate to bach jaate. Ye saari baatein dar haqeeqat Imaan ke manafi hain. Ek hadees mein aata hai ke Rasool Allah ﷺ ne farmaya: (فَإِنَّ لَوْ تَفَتَّحَ عَمَلُ الشَّيْطَانِ)¹ *Fa'inna lau taftahu 'amalash shaitaan*, “*Kaash ka lafz shaitaan ke amal ka darwaza khol deta hai*”. Yani ye kehna ke kaash aise hojaata to yun hojaata, is kalime hi se shaitaan ka amal shuru hojaata hai. Jo hua isliye hua ke Allah Ta'ala ko iska hona manzoor tha, iski hikmatein ise maloom hain, hum iski hikmat ka ihaata nahi karsakte.

li-yaj-'alallaahu zaalika لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ^٢
hasratan-fii quluubihim.

Tarjuma: “(Ye baat isliye inki zubaan par aati hai) ta'ake Allah isko inke dilaon mein hasrat ka ba'is banade”.

Is qism ki baaton se Allah Ta'ala inke dilaon mein hasrat ki aag jala deta hai. Ye bhi goya unke kufr ki saza hai.

Wallaahu yuhyii wa yumit' وَاللَّهُ يُحْيِي وَيُمِيتُ

Tarjuma: “*Aur dekho Allah hi zinda rakhta hai aur wohi mout waarid karta hai*”.

wallaahu bima' ta'-maluuna Basiir. وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ^٣

Tarjuma: “*Aur jo kuch tum kar rahe ho Allah use dekh raha hai*”.

AAAYAT - 157

Wa la-'in-qutiltum fii وَلَكِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِتُّمْ
Sabiilillaahi 'aw muttum

Tarjuma: “*Aur agar tum Allah ki raah mein qatal hojaao ya waise hi tumhein mout aajaye*”.

la-magfiratum-minallaahi wa لَمْغْفِرَةٍ مِّنَ اللَّهِ وَرَحْمَةً خَيْرٌ مِّمَّا يَجْمَعُونَ^٤
rah-matun khayrum-mimmaa
yaj-ma-'uun.

Tarjuma: “*To Allah Ta'ala ki taraf se jo maghfirat aur rehmat tumhe milegi wo kabin behtar hai un cheezon se jo ye jama kar rahe hain*”.

1. Sahih Muslim, Kitaab Al-Qadr, Baab fi al-amar bilquwah wa tarak al-ajaz wal asta'anat billah. 'An Abi Hurari رَضِيَ اللَّهُ عَنْهُ.

Agar dunya mein dus pandrah saal aur jee lete to kya kuch jama karlete? Allah Ta'ala ne tumhein shahadat ki mout de di, tumhare liye is se badi sa'adat aur kya hogi!

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*Wa la-'im-muttum 'aw qultum
la-'ilallaahi tuhsha-ruun.*

وَلَيْنَ مُتَّمَّ أَوْ قُتِلْتُمْ لَا إِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٨﴾

Tarjuma: “*Aur chaahе tum maro ya qatal ho, bahr-e-baal Allah hi ke paas ekhatte kiye jaoge*”.

Chaahe tumhein apne bistaron par mout aaye chaahe tum qatal ho, har haal mein tumhein Allah ki janaab mein hazir kardiya jayega. Tumhari aakhri manzil to wohi hai khuwa tum bistar par pade hue dam todh do ya maidaan-e-jung ka andar jam-e-shahadat nosh karlo.

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Fa-bimaa Rahmatim-mi-nallaahi linta labum. فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ ؕ

Tarjuma: “*(Ae Nabi ﷺ) ye to Allah ki rehmat hai ke aap unke haq mein bahut naram hai*”.

Is sureh-e-mubarka ki ye aayat bhi badi ahem hai. Jamati zindagi mein jo bhi ameer ho, sahib-e-amar ho, jiske paas zimmedariyan ho, jiske gird iske saathi jama ho, ise ye khayal rehna chaahiye ke aakhir wo bhi insaan hain, unke bhi koi jazbaat aur ehsasaat hain, inki izzat-e-nafs bhi hai, lehaza un ke saath narmi ki jaani chaahiye, sakhti nahi. Wo koi mulazim nahi hain balke razakaar (volunteers) hain. Anhuzoor ﷺ ke saath jo log the wo koi tanquwa yafta sipahi to nahi the. Ye log Imaan ki buniyad par jama hue the. Ab bhi koi deeni jamaat wajood mein aati hai to jo log is mein kaam kar rahe hain wo deeni jazbe ke tahet jude hue hain, lehaza inke umrah ko inke saath naram rawaiya ekhtiyaar karna chaahiye. Rasool Allah ﷺ ko mukhatib kar ke kaha jaaraha hai ke ye Allah ki rehmat ka mazhar hai ke Aap ﷺ unke haq mein bahut naram hain.

Wa law kunta fazzan galiizal-qalbi lan-fazzuu min haaw-lik. وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ؕ

Tarjuma: “*Aur agar Aap ﷺ tund khu aur sakht dil hote to ye Aap ﷺ ke ird gird se muntashir hojaate*”.

*Koi karwan se toota, koi badghumaan haram se
Ke ameer-e-karwan mein nahi, khuwe dil nawazi!*

fa'-fu 'anhum

فَاعْفُ عَنْهُمْ

Tarjuma: “Pas aap unse darguzar kare”.

Chunke baaz Sahaba رضي الله عنه se itni badi ghalti hui thi ke uske natije mein musalmaanon ko bahut bada churka lag gaya tha, lehaza Anhuzoor رضي الله عنه se kaha jaaraha hai ke apne un saathiyon ke liye apne dil mein mael mat aane dijiye, inki ghalti aur kotahi ko Allah ne mu'af kardiya hai to Aap ﷺ bhi unhe mu'af karde. Aam halaat mein bhi aap unhein mu'af karte raha karein.

wastagfir lahum

وَأَسْتَغْفِرُ لَهُمْ

Tarjuma: “Aur unke liye maghfirat talab karein”.

Unse jo bhi khata hojaye us par unke liye istaghfaar kiya karein.

wa shaawirhum fil-'amr.

وَشَاوِرْهُمْ فِي الْأَمْرِ

Tarjuma: “Aur mu'amlaat mein in se mashawara lete rahein”.

Aisa tarz-e-amal ekhtiyaar na kare ke aindah unki koi baat nahi suni, balke inko bhi mashware mein shaamil rakhiye. Is se bhi bahami etemaad paida hota hai ke hamara ameer hum se mashwara karta hai, hamari baat ko bhi ehmiyat deta hai. Ye bhi darhaqeeqat ijtemayi zindagi ke liye bahut hi zaroori baat hai.

Fa-'izaa 'azamta fata-wakkal 'alallaah.

فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ

Tarjuma: “Phir jab aap faisla karle to ab Allah par tawakkal kare”.

Mashware ke baad jab Aap ﷺ ka dil kisi raaye par mutmayeen hojaye aur aap ek faisla karlein to ab kisi shakhs ki baa ki parwah na karein, ab saara tawakkal Allah ki zaat par ho. Gazwah-e-Uhud se pehle Rasool Allah ﷺ ne mashwara kiya tha, us waqt kuch logaon ki raaye wohi thi jo Anhuzoor رضي الله عنه ki raaye thi, yani Madina mein mehsur hokar jung ki jaaye. Lekin kuch hazraat ne kaha hum to khule maidaan mein jung karna chaahte hain, hammein to shahadat ki mout chaahiye to Huzoor ﷺ ne unki ri'ayat ki aur bahar nikalne ka faisla farma diya. Iske fauran baad jab Aap ﷺ Hazrat Ayesha رضي الله عنها ke hujre se baraamad hue to

khilaf-e-mamoor Aap ﷺ ne zarra pehni hui thi aur hathiyaar lagaye hue the. Is se logaon ko andaza hogaya ke kuch sakht mu'amla pesh aane waala hai. Chunache in logaon ne kaha ke Huzoor ﷺ hum apni raaye wapass lete hain, jo Aap ﷺ ki raaye hai Aap uske mutabiq faisla kijiye. Lekin Aap ﷺ ne farmaya ke nahi, ye faisla barqarar rahega. Nabi ko ye zeba nahi hai hathiyaar baandhne ke baad jung kiye baghair inhein utaar de. Ye aayat goya Nabi Akram ﷺ ki tarz-e-amal ki touseeq mein naazil hui hai ke jab aap ek faisla karlein to Allah par tawakkal kijiye.

'Innallaaha yuhibbul-Muta-wakkiliin.

إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿٦٥﴾

Tarjuma: “*Yaqeenan Allah Ta'ala tawakkal karne walaon ko pasand karta hai*”.

AAAYAT - 160

'Iny-yansur-kumullaahu falaa gaaliba lakum: إِنَّ يَنْصُرُكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ

Tarjuma: “*(Ae musalmaano! dekho) agar Allah tumhari madad karega to koi tum par ghalib nahi aasakta*”.

wa 'iny-yakh-zulkum faman-zallazii yansuru-kum-mim-ba'-dih? وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ؟

Tarjuma: “*Aur agar wo tumhein chod de (tumhari madad se dast kash hojaye) to kaun hai jo tumhari madad karega iske baad?*”

Wa 'alallahi falyata-wakkalil-Mu'-mimuun.

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٦٦﴾

Tarjuma: “*Aur Allah hi par tawakkal karna chaahiye Imaan walaon ko*”

AAAYAT - 161

Wa maa kaana li-nabiyyin 'any-yagull.

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ

Tarjuma: “*Aur kisi Nabi ki ye shaan nahi hai ke wo khiyanat kare*”.

(غُلَّ يَغُلُّ غُلًّا) ghalla yaghillu ghuluulan, ke maane hai *khiyanat karna aur maal-e-ghanimat mein se kisi cheez ka chori karlena*, jab ke (غُلَّ يَغُلُّ غُلًّا) Ghalla yaghillu ghillan, ke maane dil mein keena hone ke hain. Riwayaat mein aata hai ke Anhuzoor ﷺ par munafiqon ne ilzaam lagaya tha ke Aap ﷺ ne maal-e-ghanimat mein koi khiyanat ki hai (mu'az allah, summa mu'az allah!) ye is ilzaam ka jawab diya jaaraha hai ke kisi Nabi ki shaan nahi hai ke wo khiyanat ka irtekaab kare. Albatta Maulana

Islahi Sahab ne ye raaye zahir ki hai ke is lafz ko sirf maali khiyanat ke saath makhsoos karne ki koi daleel nahi. Ye darasal munafiqeen ke is ilzaam ki tardeed hai jo inhone Uhud ki shikast ke baad Rasool Allah ﷺ par lagaya tha ke humne to is shakhs par etemaad kiya, iske haath par bait ki, apne neik-o-badd ka is ko maalik banaya, lekin is etemaad se bilkul ghalat faida utha rahe hain aur hamare jaan-o-maal ko apne zaati husoolon aur ummangon ke liye tabaah kar rahe hain, ye Arab par hukumat karna chaahte hain aur is maqsad ke liye inhone hamari jaanon ko takhta mashq banaya hai. Ye sareehan qaum ki badkhuwahi aur is ke saath ghaddaari wa bewafayi hai. Qur'an ne in ke is ilzaam ke tardeed farmayi hai ke tumhara ye ilzaam bilkul jhoot hai, koi Nabi apni ummat ke saath kabhi bewafayi aur bad-ahadi nahi karta. Nabi jo qadam bhi uthata hai razaa-e-ilaahi ki talab mein aur iske ehkaam ke tahet uthata hai.

*Wa many-yaghlul ya'-ti bimaa
galla Yarw-mal-Qiyaamah;*

وَمَنْ يَّغْلُلْ يَأْتِ بِمَا عَلَّ يَوْمَ الْقِيَمَةِ ؕ

Tarjuma: “*Aur jo koi khiyanat karega to wo apni khiyanat ki hui cheez samait hazir hoga qayamat ke din*”.

Allah Ta'ala qanoon-e-jaza wa saza se ek Nabi se badkar kaun bakhabar hoga?

*Summa tuwaf-faa kullu nafsīm-maa
kasabat wa hum laa yuzlamuun.*

ثُمَّ تَوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾

Tarjuma: “*Phir har jaan ko poora poora de diya jayega jo kuch usne kamaya hoga aur unpar kuch zulm na hoga*”.

Note kijiye lafz (تَوَفَّى) yahan bhi poora poora diye jaane ke maane mein aaya hai.

AAYAT - 162

*'Afa-manittaba-'a Rizwaa-
nallaahi kamam-baaa-'a bi-
sakhatim-minallaahi*

أَفَمِنْ رِضْوَانِ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ

Tarjuma: “*To kya bhala wo shakhs jis ne Allah ki raza ki pairwi ki us ki manind hojayega jo Allah ke ghazab aur gusse ko kamakar lauta?*”

wa ma'-waahu Jahannam,

وَمَا أُولَٰئِكَ جَهَنَّمَ

Tarjuma: “*Aur uska thikana jahanum hai*”.

wa bi'-sal-masiir?

وَبَشِّرِ الصَّابِرِينَ ﴿١٣٧﴾

Tarjuma: “Aur wo babut hi buri jagah hai pahunchne ki”.

AAYAT - 163

Hum darajaatun 'indal-laah:

هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ ط

Tarjuma: “Inki bhi darja bandiyan hain Allah ke haan”.

Jaise neikokaaron ke darje hain isi tarah wahan badkaaron ke bhi darje hain. Sab badkaar barabar nahi aur sab neikokaar barabar nahi.

wallaahu Basiirum-bi-maa ya'-maluun.

وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٣٨﴾

Tarjuma: “Aur jo kuch ye kar rahe hain Allah ise dekh raba hai”.

Ab aage jo aayat aarahi hai, ye mazmoon Suratul Baqarah mein do martaba aachuka hai. Pehli martaba Suratul Baqarah ke pandhrawein ruku mein Hazrat Ibrahim aur Hazrat Isma'il ؑ ki dua mein ye mazmoon bayein alfaaz aaya tha:

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ط

Rabbanaa wab-'as fihim Rasuulam-minhum yatluu 'alayhim 'Aayaatika wayu-'allimuhumul-Kitaaba wal-Hikmata wa yuzakkihim: 'innaka 'Antal-'Aziizul-Hakiim.

(aayat 129) phir atharwein ruku ke aakhir mein ye alfaaz aaye the:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ
وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٣٩﴾

Kamaaa 'arsalna fikum Rasuulam-minkum yatluu 'alykum 'Aayaatinaa wa yuzakkiikum wa yu-'allimukumul-Kitaaba wal-Hikmata wa yu-'allimukum-maa lam takuunuu ta'-lamuun.

Ab ye mazmoon teesri martaba yahan aaraha hai:

AAYAT - 164

Laqad mannallaahu 'alal-Mu'-miniina

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ

Tarjuma: “Darhageeqat Allah ne ye babut bada ehsaan kiya hai ahl-e-imaan par”.

'iz ba-'asa fiihim Rasuulam-min 'anfusihim اِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ اَنْفُسِهِمْ

Tarjuma: “Jab un mein uthaya ek Rasool ﷺ in hi mein se” yani inki apni qaum mein se”.

yatluu 'alayhim 'Aayaatihii يَتْلُوا عَلَيْهِمْ اٰيٰتِهٖ

Tarjuma: “Jo tilawat kar ke unhe sonata hai is ki aayaat”

wa yuzakkiihim وَيُزَكِّيهِمْ

Tarjuma: “Aur inhein paak karta hai”

wa yu-'allimu-humul Kitaaba wal-Hikmata وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ

Tarjuma: “Aur taleem deta hai inhein kitaab wa hikmat ki”.

Ye ingelaab-e-nabwi ﷺ ke asaasi minhaaj ke chaar anasir hain, jinhein Qur'an isi tarteeb se bayaan karta hai: Tilawat—e-aayaat, tazkiya aur taleem kitaab-o-hikmat. Hazrat Ibrahim ؑ aur Hazrat Isma'il ؑ ki dua mein jo tarteeb thi, Allah ne isko tabdeel kiya hai. Is par Suratul Baqarah aayat 151 ke zeil mein guftagu hochuki hai.

wa 'in kaanuu min-qablu lafii zalaalim-mubiin. (Part One-Half) وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلٰلٍ مُّبِيْنٍ ﴿١٦٥﴾

Tarjuma: “Aur yaqeenan is se pehle (Yani Rasool Allah ﷺ ki aaamad se qabl) to wo laaziman khuli gumraahi ke andar muftela the”.

AAYAT - 165

'Awa-lammaaa 'asaabat-kum- اَوَلَمْ اَصَابَتْكُمْ مُّصِيْبَةٌ ۚ قَدْ اَصْبَحْتُمْ مّثٰلِيْهَا
musiibatun-qad 'asabtum- قُلْتُمْ اِنّٰی هٰذَا
mislaybaa qultum 'annaa haa-zaa?

Tarjuma: : Aur kya jab tum par ek musibat aayi, jabke tum is se dugni musibat unko pahuncha chuke ho to tum kehne lage ke ye kahan se aagayi?”

Yani ye kyun hogaya? Allah ne pehle madad ki thi, ab kyun nahi ki?

Qul huwa min 'indi 'an-fusikum : قُلْ هُوَ مِنْ عِنْدِ اَنْفُسِكُمْ

Tarjuma: “(Ae Nabi ﷺ) kehdiye ye tumhare apne nafson (ki shararat ki wajah) se hua hai”.

Ghalti tum ne ki thi, ameer ke hukm ki khilaf warzi tum ne ki thi, jiska khamiyaza tumko bhugatna pada.

'innallaha 'alaa kulli shay-'in-Qadiir.

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٥٥﴾

Tarjuma: “Yaqeenan Allah to har cheez par qadir hai”.

Goya isi mazmoon ko yahan dohra kar laya gaya hai jo peeche aayat 152 mein bayaan ho chuka hai ke Allah to waada apna pooraa kar chuka tha aur tum dushman par ghalib aachuke the, magar tumhari apni ghalti ki wajah se jung ka paansa palat gaya. Allah chaahta to tumhein koi saza na deta, baghair saza diye mu'af kardeta, lekin Allah ki hikmat ka taqaza ye hua ke tumhein saza di jaaye. Isliye ke abhi to bade bade marahil aane hain. Agar isi tarah tum nazam ko todhte rahe aur ehkaam ki khilaf warzi karte rahe to phir tumhari haisiyat ek jamaat ki to nahi hogi, phir to ek anbwah hoga, “Hujoom-e-momineen” hoga, jab ke Allah ke deen ko ghalib karne ke liye ek munazzam jamaat, fauj, hazabullah darkar hai.

AAYAT - 166

Wa maa 'asaabakum yawmal-
taqal-jam-'aani fabi-'iznillaahi

وَمَا أَصَابَكُمْ يَوْمَ التَّتِي الْجَمْعِ فَبِإِذْنِ اللَّهِ

Tarjuma: “Aur jo bhi musibat tum par aayi hai us din jab donon lashkar aappas mein bhid gaye the wo Allah ke izn se aayi hai”

Allah ke izn ke baghair to ye takleef nahi aasakti thi.

wa li-ya'-lamal-Mu'-miniin.

وَلْيَعْلَمْ الْمُؤْمِنِينَ ﴿١٥٦﴾

Tarjuma: “Aur ye is liye thi ke Allah zahir karde Imaan walaon ko”.

Ye zahir hojaye ke kaun hain asal momin, haqeeqi momin, jo sabar wa isteqamat ka muzahera karte hain.

AAYAT - 167

Wa liya'-lamal laziina naa-faquu

وَلْيَعْلَمْ الَّذِينَ نَافَقُوا ۖ

Tarjuma: “Aur ta'ake in logaon ko bhi zahir karde jinhone munafiqat ekhtiyaar ki”.

[لْيَعْلَمْ] liya'-lama ka maane hai “ta'ake jaan le” — lekin chunke Allah Ta'ala har cheez ka jaanne waala hai lehaza aise muqamaat par tarjuma kiya jaata hai: “Ta'ake Allah zahir karde”. Jaisa ke Allah Ta'ala ne waqiyatan zahir kardiya ke kaun momin hai aur kaun munafiq!

Abdullah Bin Ubbi apne teen sau saathiyon ko lekar chala gaya to sab par in ka nifaaq zahir hogaya. Ab aindah ahl-e-imaan inki baat par to etebaar nahi karenge, inki chikni chupdi baatein kaan laga kar to nahi sunenge. To Allah Ta'ala ne chaaha ke ye bilkul waazeh hojaye ke who is who and what is what?

wa giila labum ta-'aalarw

qaatiluu fii Sabiilillaahi 'a- وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا
wid-fa-'uu.

Tarjuma: "Aur in (munafiqon) se kaha gaya ke aao Allah ki raah mein jung karo ya (kam az kam apne shaher ka) dafa karo".

Abdullah Bin Ubbi jab apne teen sau aadmiyon ko lekar wappas jaaraha tha to is waqt in se kuch logaon ne kaha hoga ke bewaqufo! Kahan jarahe ho? Is waqt to lashkar saamne hai. Agar ek hazaar mein se teen sau aadmi nikal jayeinge to baaqi logaon ke dilaon mein bhi kuch na kuch kamzori paida hogi. Agar tum maidaan-e-jung mein dushman ka muqabla nahi karsakte to kam az kam Madina ke dafa ke liye to kamar basta hojao. Agar Madina par hamla hua to kya hoga? Agar yahan par ye lashkar shikast kha gaya to kya dushman tumhari bahu baetiyon ko apni baandiyon bana kar nahi le jayenge?

Qaaluu law na'-lamu qitaalal-
lattaba'-naakum.

قَالُوا لَوْ نَعْلَمُ قِتَالًا لَا اتَّبَعْنَاكُمْ

Tarjuma: "Inhone kaha ke agar hum samajhte ke jung honi hai to hum zaroor tumhara saath dete".

Yani ye to darhaqeeqat noora-kashti horahi hai, ye haqeeqat mein jung hi nahi. Ye jo Makka se Muhammad (ﷺ) ke saathi muhajireen aaye hain aur ab ye jo Makka hi se lashkar hum par chardhayi kar ke aaya hai ye sab ek hi thaile ke chatte batte hain aur hamara in se koi sarokaar nahi.

Hum lil-kufri yawma-'izin
'aqrabu minhum lil-'iimaan.

هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ

Tarjuma: "Ye log us din Imaan ki nisbat kufri se qareebtar the".

Yaquu-luuna bi-'afwaahi-him-maa
laysa fii quluubihim.

يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ

Tarjuma: "Ye apne munhaon se wo baat keh rahe hain jo inke dilaon mein nahi hai".

Wallaahu 'A'-lamu bima yaktumuun.

وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٤﴾

Tarjuma: “*Aur Allah is cheez ko khoob jaanta hai jo kuch wo chupa rabe hain*”.

AAYAT - 168

'Allaziina qaaluu li-'ikh-

waanibhim wa qa-'aduu law' *اَلَّذِيْنَ قَالُوْا اِخْوَانِهِمْ وَقَعَدُوْا لَوْ اِطَاعُوْنَا مَا قُتِلُوْا*
ataa-'uunaa maa qutiluu.

Tarjuma: “*Ye wo log hain jo khud to baithte rabe aur apne (shabeed hojane waale) bhaiyon ki nisbat kaha ke agar wo bhi hamare saath aagaye hote to qatal na hote*”.

Qul fadra-'uu 'an 'anfusikumul-
marwta 'in-kuntum saadiqiin.

قُلْ فَادْرَءُوا عَنۢ اَنْفُسِكُمُ الْمَوْتَ
اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١٦٨﴾

Tarjuma: “*To (Ae Nabi ﷺ) in se kahiye achcha agar tum (apne is qaul mein) sachche ho to apni jaanon se mout ko hata ka dikh do*”.

Kya tum apne aap se mout ko taal loge? Khud mout se bache rahoge? Kya mout tumhein apne gharon mein nahi aayegi?

AAYAT - 169

Wa laa tah-sabannal-lazii-na

qutiluu fii Sabiilillaahi 'am-waataa. *وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللَّهِ اَمْوَاتًا*

Tarjuma: “*Aur bargiz na samajhna unlogon ko jo Allah ki raah mein qatal hojayein ke wo murrda hain*”.

Yahi mazmoon qabl azein Suratul Baqarah mein aachuka hai:

وَلَا تَقُوْلُوْا لِمَنْ يُقْتَلُ فِيْ سَبِيْلِ اللَّهِ اَمْوَاتٌ ۚ بَلْ اَحْيَاءٌ وَلٰكِنْ لَّا تَشْعُرُوْنَ ﴿١٥٧﴾

Wa laa taquuluu li-many-yuqtalu fii sabiilil-laahi 'amwaat. Bal 'ah-yaaa-
unw-wa-laakil-laa tash-urruun.

Bal 'ahyaaa-'un 'inda Rabbihim yurzaquun. *بَلْ اَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ ﴿١٦٩﴾*

Tarjuma: “*Balke wo to zinda hain, apne Rab ke paas rizq paa rahe hain*”.

AAYAT - 170

Faribiina bimaaa 'aataa-

humullaahu min-fazlibii

فَرِحِيْنَ بِمَا اٰتٰهُمْ اللّٰهُ مِنْ فَضْلِهٖ ۚ

Tarjuma: “*Shadaan wa farhaan hain us par jo kuch Allah Ta'ala ne inhein apne fazal se aata kiya hai*”

wa yastab-shiruuna billaziina lam
yalhaquu bihim-min khalfi-him

وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ ۖ

Tarjuma: "Aur basharat haasil kar rahe hain un logaon ke baare mein jo inke peeche (dunya mein) reh gaye hain aur abhi un se nahi mile"

'allaa khaṭṭufun 'alayhim wa laa hum
yahzanuun.

أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝

Tarjuma: "Ke un par koi khauf hoga aur na wo huzn se do chaar honge".

AAYAT - 171

Yastab-shiruuna bi-ni'-matim-
minallaahi wa fazlinṭa

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ

Tarjuma: "Wo khushiyan manarahe hain Allah Ta'ala ki nemat ki wajah se aur iske fazal ki bina par".

wa 'annallaaha laa yuzii-'u 'aj-raj-
Mu'-miniin.

(Section 18)

وَأَنَّ اللَّهَ لَا يُفِيعُ أَجْرَ الْمُؤْمِنِينَ ۝

Tarjuma: "Aur is baat par Allah Ta'ala ahl-e-imaan ke ajar ko zaya kar nahi karta".

Ab aage jo aayaat aarahi hain inke baare mein tareekh wa seerat ki kitaabon mein do qism ki riwayat aati hain. Ek to ye ke kufaar ki fauj ke wapas chale jaane ke baad Rasool Allah ﷺ ne baaz zaroori amoor nimtaye aur shuhada ki tadfeen ki. Iske baad Aap ﷺ ko achchanak khayal aaya ke ye kufaar chale to gaye hain, lekin hosakta hai inhein apni ghalti ka ehssaas ho ke is waqt to musalmaan is haalat mein the ke hum inhein khatam kar sakte the, lehaza wo kahin dubara palat kar hamla aawar na hojayein. Chunache Rasool Allah ﷺ ne musalmaanon ko Quresh ke ta'aqub ke liye tayaar hojaane ka hukm diya, ta'ake inhein maloom hojaye ke hum ne himmat nahi haardi. Is ke bawajood ke ahl-e-Imaan ke jism zakhmon se choor choor the, itna bada sadma pahuncha tha, wo phir tayyaar hogaye aur Huzoor ﷺ jaan nisaaron ki ek jamaat ke saath kufaar ke ta'aqub mein hamra'a alasad tak gaye jo Madine se aath (8) meel ke faasle par hai. Idhar Abu Sufiyan ko waqiyatan apni ghalti ka ehssaas ho chuka tha aur wo muqam-e-roha par ruk kar apni fauj ki azsarnau tanzeem kar ke wappas palat kar Madina par hamla aawar hone ka iraadah kar raha tha. Idhar se aane waale ek taajir se is

ne kaha bhi tha ke jakar musalmaanon ko batado ke mai bahut bada lashkar lekar dubara aaraha hoon. Lekin jab Abu Sufiyan ne dekha ke musalmaanon ke azam wa hausle mein koi kami nahi aayi hai aur wo inke ta'aqub mein aarahe hain to iraadah badal liya aur lashkar ko Makka ki taraf kooch ka hukm dediya.

Isi tarah ka ek aur waqiya bayaan hota hai ke Abu Sufiyan jaate hue ye keh gaya tha ke ab agle saal Badar mein dubara mulaqat hogi. Yani ek saal pehle Badar mein jung hui thi, ab Uhud mein hamara muqabla hogaya. Ab agle saal phir hamare aur tumhare darmiyaan teesra muqabla Badar mein hoga. Chunache agle saal Rasool Allah ﷺ Sahaba Kiraam ﷺ ko lekar Badar tak gaye. Ye mahem "Badr-e-soghra" kehlaati hai. Idhar se Abu Sufiyan poore lao lashkar ke saath aagaya aur is martaba bhi kuch logaon ke zariye se ahl-e-Imaan mein khauf wa hiras phailane ki koshish ki ke logo kya kar rahe ho, Quresh to bahut bada lashkar lekar aarahe hain, tum iska muqabla na kar paaoge! To iske jawab mein musalmaanon ne sabar wa tawakkal ka muzaherah kiya aur wo kalimaat kahe jo aage aarahe hain. To ye aayaat donon waqiyaat par mantabaq hosakti hain.

AAYAT - 172

'Allaziinas-tajaabuu lil-laahi
war-Rasuuli mim-ba'-di maaa
'asaaba-humul-qarhu

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ
مَا أَصَابَهُمُ الْقَرْحُ ۚ

Tarjuma: "Jin logaon ne Labaik kahi Allah aur Rasool Allah ﷺ ki pukaar par is ke baad ke in ko churka lag chuka tha".

Ye aayaat sabeqa aayaat ke tasalsul mein aayi hai. Yani is ajr-e-azeem ke mustahiq wo log tehrenge ke Uhud ki shikast ka zakhm khaane ke baad bhi in ke azam wa imaan ka ye haal hai ke jo nahi Allah aur Rasool ki jaanib se inhein ek taazah mahem ke liye pukaara gaya wo fauran tayaar hogaye.

lil-laziina' ah-sanuu minhum
watta-qaw 'ajrun 'aziim.

لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ۚ

Tarjuma: "In mein se jo bhi mohsineen aur muttaqeen hain inke liye bahut badha ajar hai".

AAAYAT - 173

'Allaziina qaala labumun-naasu innan-naasa qad ja-ma-'uu lakum fakh-shawhum
الَّذِينَ قَالُوا لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ

Tarjuma: "Ye wo log hain jin se logaon ne kaha ke tumhare khilaaf badi faujein jama hogayi hain, pas in se daro!"

fazaadahum 'iimaanaa: فَزَادَهُمْ إِيمَانًا۝

Tarjuma: "To is baat ne in ke Imaan mein aur zyada izaafa kardiya"

wa qaaluu hasbunallaahu wa Ni'-mal-Wakiil. وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ۝

Tarjuma: "Aur inhone kaha Allah tumhare lilye kaafi hai aur wohi behtareen kaarsaaz hai".

Usi ka sahara sab se achcha sahara hai. Chunache ye log bewaqoof hokar muqable ke liye nikle.

AAAYAT - 174

Fan-qalabuu bi-ni'-matim-minallaahi wa fazlil
فَانْقَلَبُوا بِنِعْمَةِ رَبِّهِمْ إِلَهِهِمْ وَفَضْلِهِ

Tarjuma: "Pas wo laut aaye Allah ki nemat aur iske fazal ke saath"

Abu Sufiyan ko jab paata chala ke Muhammad ﷺ hamare ta'aqub mein aarahe hain to is ne aafiyat isi mein samjhi ke seedha Makka Mukarama ki taraf rukh karliya jaaye. "Badr-e-soghra" ki mahem mein bhi yahi hua ke jab isne suna ke Muhammad Rasool Allah ﷺ apne poore saathiyon ke saath muqable par aagaye hain to wo kani katra kar aur tarah dekar nikal gaya aur muqable mein nahi aaya.

lam-yam-sas-hum suuu-'unw- لَمْ يَسْأَلْهُمْ سَوْءًا۝

Tarjuma: "Inko kisi qsim ka bhi zar na pahuncha".

Inhein is mahem mein koi takleef nahi pahunchi. Ye Allah ki taraf se ek aazmaish thi jis mein wo poore utre.

wat-taba-'uu Rizwaanallaah: وَاتَّبَعُوا رِضْوَانَ اللَّهِ۝

Tarjuma: "Aur inhone to Allah ki raza ki pairwi ki".

Inhein Allah ki raza khushnudi par chalne ka sharf haasil hogaya.

wal-laahu Zuu-fazlin 'Aziim.

وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٦٧﴾

Tarjuma: “*Aur yaqeenan Allah Ta'ala bade fazal ka maalik hai*”.

AAYAT - 175

'Innamaa zaalikumush-Shay-taanu
yukhaww-wifu 'awli-yaaa-'ah.

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ

Tarjuma: “*(Ae musalmaano!) ye shaitaan hai jo tumhein daraata hai apne saathiyon se*”

Wo to chahta hai ke apne saathi kufaar yani hazbush shaitaan ka khauf tum par taari karde. Iske ek maane ye bhi liye gaye hain ke shaitaan apne doston ko daraata hai. Yani shaitaan ki is takhweef ka asar inhi par hota hai jo iske liye wali hote hain, lekin jo auliya Allah hai in par shaitaan ki taraf se is qism ki waswasa andazi ka asar nahi hota.

Falaa takhaa-fuuhum wa khaafuuni

فَلَا تَخَافُوهُمْ وَخَافُونِ

Tarjuma: “*To tum inse na daro, mujh se daro*”

'in-kun-tum-Mu'-miniin.

إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧٥﴾

Tarjuma: “*Agar tum momin-e-sadeq ho*”.

AAYAT - 176

Wa laa yah-zunkallaziina
yusaari-'uuna fil-kufri:

وَلَا يَحْزَنُكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ

Tarjuma: “*Aur (Ae Nabi ﷺ) ye log Aap ke liye ba'is-e-gham na banein jo kufr ke mu'amle mein is qadar bhaag daudh kar rahe hain*”.

Madina ke Yahood aur Makka ke mushrikeen musalmaanon ke khilaaf saaz baaz mein masroof rehte. Kabhi Yahudiyon ka koi wafad sardaran-e-makka ke paas jaakar kehta hai tum musalmaanon par chardhayi karo, hum andar se tumhari madad karenge. Kabhi Quresh yahudiyon se raabta karte. Goya aaj kal ki istelah mein badi Diplomatic Activity horahi thi. In halaat mein Rasool Allah ﷺ aur Aap ﷺ ki wasatat se ahl-e-Imaan ko itmenaan dilaya jaaraha hai ke in ki sargarmiyon se ranjeedah na ho, inki saari reshadowaniyon ki haisiyat sailaab ke upar aajane waale jhaag ke siwa kuch nahi hai.

'innahum lany-yazurrullaaha shay-'aa.

إِنَّهُمْ لَنْ يَصُورُوا اللَّهَ شَيْئًا

Tarjuma: “*Wo Allah ko hargiz koi nuqsaan nahi pahuncha sakege*”.

Yurii-dullaahu 'allaa yaj-'ala
lahum hazzan-fil-'Aakhi-rati يُرِيدُ اللَّهُ إِلَّا يَجْعَلَ لَهُمْ حَظًّا فِي الْآخِرَةِ

Tarjuma: "Allah chaahata hai ke in ke liye aakhirat mein koi hissa na rakhe".

Ye goya Allah ke is faisle ka zahoor hai ke inka aakhirat mein koi hissa na ho.

wa lahum 'azaabun 'aziim. وَلَهُمْ عَذَابٌ عَظِيمٌ

Tarjuma: "Aur inke liye to bada azaab hai".

AAAYAT - 177

'Innal-laziinash-taraawul-kufra bil-'iimaani إِنَّ الَّذِينَ اشْتَرَوُا الْكُفْرَ بِالْإِيمَانِ
lany-yazur-rullaaha shay-'aa; لَنْ يَصُرُوا اللَّهُ شَيْئًا

Tarjuma: "Yaqeenan jin logaon ne Imaan haath se dekar kufr khareed liya wo Allah ka koi nuqsan nahi pahuncha sakte".

wa lahum 'azaabun 'aliim. وَلَهُمْ عَذَابٌ أَلِيمٌ

Tarjuma: "Aur inke liye dardnaak azaab hai".

AAAYAT - 178

Wa laa yab-sabannal-laziina kafaruuu وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا
'annamaa numlii lahum khayrul-li-'an-fusihim: نُمَلِّئْ لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ

Tarjuma: "Aur mat samjhein ye kaafir ke, hum jo inhein mohlat derahae hain to ye in ke haq mein behtar hai".

Kaafiron ko mohlat isliye milti hai ke wo apne kufr mein aur badjayein ta'ake apne aap ko bure se bure azaab ka mastahiq banalein. Allah inko dheel zaroor deta hai, lekin ye na samjho ke ye dheel inke haq mein achchi hai.

'innamaa numlii la-hum li-yaz-daaduuu 'ismaa: إِنَّمَا نُمَلِّئُ لَهُمْ لِيُزَادُوا إِثْمًا

Tarjuma: "Hum to inko sirf isliye dheel dete hain ta'ake wo gunaah mein aur izaafa karlein".

wa lahum 'azaabum-mubiin. وَلَهُمْ عَذَابٌ مُّهِينٌ

Tarjuma: "Aur inke liye aahanat ameez azaab hoga".

AAAYAT - 179

Maa kaanallaahu li-yazaral-Mu'-miniina 'alaa maaa 'antum 'alayhi مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ

Tarjuma: "Allah wo nahi ke chorde rakhe musalmaanon ko is haalat mein jis par tum ho".

hattaa yamiizal-khabiiisa minat-tayyib.

حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ؕ

Tarjuma: “Yahan tak ke wo khabees ko tayeab se mammeez karde”.

Ye aayat bhi falsafa aazma'ish ke ziman mein bahut ahem hai ke Allah Ta'ala apne neik aur saleh bandaon ko takaleef mein kyun daalta hai, halanke wo to qaadir-e-matlaq hai, aan-e-wahad mein jo chaahe karsakta hai. Farmaya jaaraha hai ke ye baat Allah ki hikmat ke mutabiq nahi hai ke wo tumhein isi haal mein chorde rakhe jis par tum ho. Abhi tumhare andar kamzor aur pukhta Imaan waale gadmad hain, balke abhi to munafiq aur momin bhi gadmad hain. To jab tak in anasar ko alag alag na kardiya jaaye aur tumhari ijtemaiyat se ye tamaam napaak anasar nikal na diye jayein us waqt tak tum aindah pesh aane waale mushkil aur kathin halaat ke liye tayaar nahi hosakte. Aage tumhein Saltanat-e-Roma se takrana hai, tumhein Saltanat-e-Kasra se takkar leni hai. Abhi to ye androon mulk Arab mein tumhari jungein horahi hain. In aazma'ishon ka maqsad ye hai ke tumhari ijtemaiyat ki tatheer (purge) hoti rahe, yahan tak ke munafiqeen aur sadequl Imaan log bilkul nikhar kar alheda hojayein.

Wa maa kaanallaahu li-yutli-'akum 'alal-gaybi

وَمَا كَانَ اللَّهُ لِيُظْهِرَكُمْ عَلَى الْغَيْبِ

Tarjuma: “Aur Allah Ta'ala ka ye bhi tareeqa nahi hai ke tumhein ghaib ki khabrein bataye”

wa laa-kinnallaaha yajtabii mir-rusu-libii many-yashaaa'

وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ ؕ

Tarjuma: “Lekin (is kaam ke liye) Allah muntakhab karleta hai apne Rasoolon mein se jis ko chaahta hai”.

Wo apne Rasoolon mein se jis ko chaahta hai ghaib ke halaat bhi batata hai. Rasoolon ko ghaib azkhud maloom nahi hota, Allah ke batane se maloom hota hai. Yani in aazma'ishon mein kya hikmatein hain aur in mein tumhare liye kya khair panaah hai, har cheez har ek ko nahi batayi jayegi, albatta ye cheezein hum apne Rasoolon ko batadete hain.

Fa-'aaminuu bil-laahi wa rusulih.

فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ؕ

Tarjuma: “Pas Imaan pukhta rakho Allah par aur iske Rasoolon par”.

Wa 'in-tu'-minuu wa tattaquu falakum 'ajrun 'aziim.

وَإِنْ تَوَمَّنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٤﴾

Tarjuma: “Aur agar tum (ye do shartein poori kardoge) Imaan mein sabit qadam rahoge aur taqwa par kaar bandar hoge to tumhare liye bahut bada ajar hai”.

AAAYAT - 180

Wa laa yah-sabannal-laziina yab-khaluuna bimaaa 'aataa-humullaahu min-fazlihii huwa khay-rallahum: وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا أَنَّهُمْ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرٌ لَّهُمْ

Tarjuma: “Aur na khayal karein wo log jo bakhal kar rabe hain us maal mein jo Allah ne inhein diya hai apne fazal mein se ke ye bakhal inke haq mein behtar hai”.

Zahir baat hai ke jab jung Uhud ke liye tayaari horahi hogi to Huzoor ﷺ ne musalmaanon ko anfaq-e-maal ki daawat di hogi ta'ake asbaab-e-jung faraham kiye jayein. Lekin jin logaon ne daulatmand hone ke bawajood bakhal kiya inki taraf ishaara horaha hai ke inhone bakhal kar ke jo apna maal bacha liya wo ye na samjhein ke inhone koi achcha kaam kiya hai. Ye maal Allah ne inhein apne fazal se ataa kiya tha, is mein bakhal se kaam lekar inhone achcha nahi kiya.

bal huwa sharrul-labum: بَلْ هُوَ شَرٌّ لَّهُمْ

Tarjuma: “Balke ye inke haq mein bahut bura hai”.

sayu-taw-waquuna maa bakhiluu bibii Yawmal-Qiyaamah. سَيَطَوَّؤُنَّ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَمَةِ

Tarjuma: “Isi maal ke tauq banakar inki gardanon mein pehnaye jayenge jis mein inhone bakhal kiya tha, qayamat ke din”.

Wa lil-laahi miiraasus-samaawaati wal-'arz: وَلِلَّهِ مِيرَاثُ السَّمٰوٰتِ وَالْاَرْضِ

Tarjuma: “Aur asmaanon aur zameen ki wirasat bala aakhir Allah hi ke liye hai”.

Dunya ka maal wa asbaab aaj tumhare paas hai to kal kisi aur ke paas chala jayega aur bila aakhir sab kuch Allah ke liye rehjayega. Asmaanon aur zameen ki miraas ka haqeeqi waaris Allah Ta'ala hi hai.

wallaahu bimaa ta'-maluuna Khabiir. (Section 19) وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Tarjuma: “Aur jo kuch tum kar rahe ho Allah us se bakhabar hai”.

Yahan wo cheh ruku mukamil hogaye hain jo Gazwah-e-Uhud ke halaat wa waqiyaat aur in par tabsere par mushtamil the. Is Sureh Mubarka ke aakhri do ruku ki nawaiyat “Haasil kalaam” ki hai. Ye goya concluding ruku hain.

AAYAAT 181 TO 189

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ ۖ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ
الَّذِينَ بَغَىٰ حَقِّ ۖ وَنَقُولُ دُوقُوا عَذَابَ الْحَرِيقِ ﴿١٨١﴾ ذَلِكَ بِمَا قَدَّمْت أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ
بِظَلَّامٍ لِّلْعَبِيدِ ﴿١٨٢﴾ الَّذِينَ قَالُوا إِنَّ اللَّهَ عٰهَدَ إِلَيْنَا آلَ تَوْحَدٍ لَّوْ لَمْ يَكُن لَّهُ بَٰرِعَاتٌ
تَأْكُلُ النَّارُ ۖ قُلْ قَدْ جَاءَكُمْ رُسُلٌ مِّن قَبْلِي بِالْبَيِّنَاتِ ۖ وَالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن
كُنْتُمْ صٰدِقِينَ ﴿١٨٣﴾ فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رُسُلٌ مِّن قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ ۖ وَالزُّبُرِ ۖ وَالْكِتَابِ
الْمُنِيرِ ﴿١٨٤﴾ كُلُّ نَفْسٍ ذٰئِقَةُ الْمَوْتِ ۖ وَإِنَّمَا تُوَفَّقُونَ الْجِزَىٰ ۖ فَمَنْ رُّجِحَ عَنِ النَّارِ ۖ وَأُدْخِلَ
الْجَنَّةَ فَقَدْ فَازَ ۖ وَمَا الْحَيٰوةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿١٨٥﴾ لَتَسْلُكُنَّ فِيْ أَمْوَالِكُمْ وَأَنفُسِكُمْ ۖ وَلَتَسْعَيْنَ
مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ ۖ وَمِنَ الَّذِينَ أَشْرَكُوا ۖ أَذَىٰ كَثِيرًا ۖ وَإِنْ تَصْبِرُوا وَتَتَّقُوا
فَإِنَّ ذَلِكَ مِّنْ عِزِّ الْمَوْلٰىزِ ﴿١٨٦﴾ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ
لِلنَّاسِ وَلَا تَكْتُمُونَهُ ۖ فَدَّبْدُوهُ ۖ وَسَاءَ ظُهُورُهُمْ ۖ وَأَشْرَكُوا بِهِ ثَمَنًا قَلِيلًا ۖ فَيَسَّ مَا يَشْتَرُونَ ﴿١٨٧﴾
لَتَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا ۖ فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِّنَ
عِزِّ الْعَذَابِ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾ وَلِلَّهِ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨٩﴾

181. Laqad sami-'allaahu qaw-lallaziina qaaluuu 'innallaha faqii-runw-wa nahnun 'agni-yaaa'. Sanak-tubu maa qaa-luu wa qat-lahumul-'Ambi-yaaa-'a bi-gayri haqqinw-wa naquulu zuuquu 'azaabal-ha-riiq!

182. Zaalika bimaa qaddamat 'ay-diikum wa 'annallaha laysa bi-zallamil-lil-'abiid.

183. 'Allaziina qaaluuu 'innal-laaha 'ahida 'ilaynaaa 'allaa nu'-mina li-Rasuulin hattaa ya' -ti-yanaa bi-qurbaanin-ta'-kuluhun-Naar. Qul qad jaaa-'akum rusulum-min-qablil bil-Bayyinaati wa billazii qultum falima qatal-tumuu-hum 'in-kuntum saadiqiin?

184. Fa-'in-kuzza-buuka faqad kazziba rusulum-min-qabluka jaaa-'uu bil-Bayyinaati waz-Zuburi wal-Kitaabil-Muniir.

185. Kullu nafs-in-zaaa-'iqatul-marwt. Wa'innamaa tu-waffaw-na 'ujuurakum Yawmal-Qiyaa-mah. Faman-zubziha 'aninnaari wa 'ud-khilal-Jannata faqad faaz. Wa mal-hayaa-tuddunyaaa 'illaa mataa-'ul-guruur.

186. Latubla-wunna fii 'am-waalikum wa 'anfusikum; wa latasma-'unna minallaziina uutul-Kitaaba min-qablikum wa minallaziina

'asbrakuuu 'azan-kasiiraa. Wa 'in-tasbiruu wa tattaquu fa-'inna zaalika min 'azmil-'umuur.

187. Wa 'iz 'akbazallaaahu Mii-saaqallaziina 'uutul-Kitaaba latubayyi-nunnahuu linnaasi wa laa taktumuunah; fana-bazuuhu waraaa-'a zuhuurihim wash-taraaw bibii samanan-qalii-laa. Fabi'-sa maa yash-taruun.

188. Laa tahsa-bannallaziina yafrahuuna bimaaa 'ataw-wa yuhibbuuna 'any-yubmaduu bimaa lam yaf-'aluu falaa tab-sabanna-hum-bimafaazatim-minal-'azaab. Wa lahum 'azaa-bun 'aliim.

189. Wa lillaahi mulkus-samaa-waati wal-'arz: wallaahu 'alaa kulli shay-'in-Qadiir. (Section20)

AAYAT - 181

Laqad sami-'allaahu qaw-lallaziina لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ
qaluuu 'innallaha faqii-runw-wa فَقَيَّرُوا وَنَحْنُ أَغْنِيَاءُ
nahnu 'agni-yaaa'.

Tarjuma: "Allah ne sunliya hai qaul inlogon ka jinhone kaha ke Allah faqeer hai aur hum ghani hain".

Ye baat kehne walaon mein munafiqeen bhi shaamil hosakte hain aur Yahudi bhi. Jab Rasool Allah ﷺ musalmaanon ko anfaq-e-maal ki targheeb dete the ke Allah ko qarz-e-husna do to yahudiyon aur in ke zeir asar munafiqon ne iska mazaq udaate hue kehna shuru kardiya ke haan Allah faqeer hogaya hai aur hum se qarz maang raha hai, jabke hum ghani hain, hamare paas daulat hai.

Sanak-tubu maa qaa-luu

سَتَكُنُّبُ مَا قَالُوا

Tarjuma: "Hum likh rakhenge jo kuch inhone kaha hai".

In alfaaz mein Allah Ta'ala ki shadeed naraazgi jhalakti hai. Allah Ta'ala fauran to girافت nahi karta lekin ek waqt aayega jis din inhein apne is qaul ki poori saza mil jayegi. Aur sirf yahi nahi:

wa qat-lahumul-'Ambi-yaaa-'a bi-gayri haqqinw وَقَتْلُهُمُ الْاَنْبِيَاءَ بِغَيْرِ حَقٍّ

Tarjuma: "Aur inke nahaq qatal-e-Ambiya ko bhi (likh rakhenge)"

Is se pehle ye jo Nabiyon ko nahaq qatal karte rahe hain inka ye jurm bhi inke naam-e-amaal mein sabt hai.

wa naquulu zuuquu 'azaabal-ha-riiq!

وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ﴿١٧١﴾

Tarjuma: "Aur hum kahenge ab chakho maza is jala dene waali aag ke azab ka".

AAYAT - 182

Zaalika bimaa qaddamat 'ay-diikum

ذَٰلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ

Tarjuma: "Ye sab kuch tumhare apne hi haathon ne aage bheja hai"

wa 'annallaha laysa bi-zallamil-lil-'abiid.

وَأَنَّ اللَّهَ لَيْسَ بِظَالِمٍ لِّلْعَبِيدِ ﴿١٨٢﴾

Tarjuma: "Aur Allah to apne bandon ke haq mein hargiz zalim nahi hai".

AAYAT - 183

'Allaziina qaaluuu 'innal-laaha
'ahida 'ilaynaaa '

أَلَّذِينَ قَالُوا إِنَّ اللَّهَ عٰهَدَ إِلَيْنَا

Tarjuma: "Jo log ye keh te hain ke Allah ne hum se ek ahad le liya tha"

allaa nu'-minali-Rasuulin hattaa

ya' -ti-yanaa bi-qurbaanin-ta'-
kuluhun-Naar. أَلَا نُوْمِنُ لِرَسُوْلِ حَتّٰى يٰٓاْتِنَا بِقُرْبٰنٍ تٰكُلُهٗ النَّارُ ﴿١٨٣﴾

Tarjuma: "Ke hum kisi Rasool par Imaan na layein jab tak wo aisi qurbani pesh na kare jise aag kha jaaye".

Yahan ro-e-sukhan phir Yahood ki taraf hogaya hai. Naue-insani jab ahd-e-tafuliyat mein thi to kharq-e-aadat cheezein bahut hua karti thi. In mein se ek baat ye bhi thi ke agar koi shakhs Allah ki janab mein koi janwar zubah kar ke pesh karta to asmaan se ek aag utarti jo ise bhasm kardeti thi aur ye is baat ki alamat hoti thi ke ye qurbani qubool hogayi. Jaise Habel aur Qabeel ke qisse mein aaya hai ke:

إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ

Iz qarrabaa qurbaanan-fatuqub-bila min 'ahadi-himaa wa lam yataqabbal minal-'aakhar.

(Al- Mai'dah: 28)

"Jab donon ne qurbani pesh ki to ek ki qurbani qubool hogayi aur dusre ki qubool nahi hui". Ye pata kaise chala? Eidul Azha ke mauqe par hum jo qurbaniyan karte hain inke baare mein hum nahi jaante ke kis ki qurbani qubool hui aur kiski qubool nahi hui. Ye to Allah hi jaanta

hai. Lekin pehle aisi hissi alamat hoti thi ke pata chal jaata tha ke ye qurbani Allah ne qubool karli hai. Bani Israel ke ibtedayi daur mein bhi ye nishani maujood thi ke asmaan se utarne waali aag ka qurbani ko bhasm kardena is ki qubooliyat ki alamat thi. Madina ke Yahood ne kat hujjati ka muzahera karte hue kaha ke hum se to Allah ne ye ahad liya tha ke hum kisi Rasool par Imaan nahi layenge jab tak wo ye muajizah na dikhaye. To agar Muhammad (ﷺ) waqeyi Rasool ﷺ hain to ye muajizah dikhayein. Iska jawab diya jaaraha hai:

*Qul qad jaaa-'akum rusulum-
min-qablil bil-Bayyinaati*

قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّنْ قَبْلِي بِالْبَيِّنَاتِ

Tarjuma: “(Ae Nabi ﷺ in se) kahiye tumhare paas mujh se pehle bahut se Rasool aachuke hain waazeh muajizon ke saath”

wa billazii qultum

وَبِالَّذِي قُلْتُمْ

Tarjuma: “Aur wo cheez bhi lekar aaye jiske liye tum keh rahe ho”

Inhone saukhatni qurbani ka muajizah bhi dikhaya jiska tum mutaleba kar rahe ho.

*falima qatal-tumuu-hum 'in-
kuntum saadiqiin?*

فَلِمَ قَتَلْتُمُوهُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١٧٩﴾

Tarjuma: “Phir tumne inhein kyun qatal kiya agar tum sachche ho?”

AAYAT - 184

Fa-'in-kazza-buuka

فَإِنْ كَذَّبُوكَ

Tarjuma: “Phir (Ae Nabi ﷺ) agar wo Aap ﷺ ko jhutladein”

To ye koi ta'ajub ki baat nahi. Ye mu'amla sirf Aap ﷺ hi ke saath nahi hua.

faqad kuzziba rusulum-min-qablilka

فَقَدْ كُذِّبَ رَسُولٌ مِّنْ قَبْلِكَ

Tarjuma: “To Aap ﷺ se pehle bhi babut se Rasoolon ko jhutlaya ja chuka hai”.

Ye to is raaste ka ek aam tajruba hai, jis se Aap ﷺ ko bhi guzarna padega.

*jaaa-'uu bil-Bayyinaati waz-
Zuburi wal-Kitaabil-Muniir.*

جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ ﴿١٨٠﴾

Tarjuma: “Jo aaye the waazeh nishaniyan aur sahife aur roshan kitaab lekar”.

AAAYAT - 185

Kullu nafsin-zaaa-'iqatul-marwt.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ط

Tarjuma: "Harzi nafs ko mout ka maza chakhna hai".

Mout ek din aakar rehni hai.

Wa'innamaa tu-waffaw-na
'ujjurakum Ya'wmal-Qiyaa-mah.

وَأَنَّمَا تُؤَفَّقُونَ أَجُورُكُمْ يَوْمَ الْقِيَمَةِ ط

Tarjuma: "Aur tumko tumhare amaal ka poora poora badla to qayamat hi ke din diya jayega".

Faman-zubziha 'aninnaari wa
'ud-khilaal-Jannata faqad faaz.

فَمَنْ رُحِرَ عَنِ النَّارِ وَ أُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ط

Tarjuma: "To jo koi bacha liya gaya jahanum se aur dakhil kar diya gaya jannat mein to wo kamiyaab hogaya".

(اَللّٰهُمَّ رَبَّنَا اجْعَلْنَا مِنْهُمْ) Allahumma Rabbanaa aj'alnaa minhum, Ae Allah! Hammein bhi in logaon mein shaamil farmana!

Wa mal-hayaa-tuddunyaaa 'illaa
mataa-'ul-guruur.

وَمَا الْحَيٰوةُ الدُّنْيَا اِلَّا مَتَاعُ الْغٰوِرِ ﴿١٨٥﴾

Tarjuma: "Aur ye dunya ki zindagi to iske siwa kuch nahi ke sirf dhoke ka samaan hai".

AAAYAT - 186

Latubla-wunna fiii 'am-
waalikum wa 'anfusikum;

لَتَبْلُوَنَّ فِيْ اَمْوَالِكُمْ وَاَنفُسِكُمْ ط

Tarjuma: "(Musalmaano! yaad rakho) tumhein laaziman aazmaya jayega tumhare maalon mein bhi aur tumhari jaanon mein bhi".

Ye wohi mazmoon hai jo Suratul Baqarah ke aneeswi (19th) ruku mein guzar chuka hai:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْاَمْوَالِ وَالْاَنفُسِ وَالتَّهْرِاتِ ط

Wa lanablu-wannakum-bi-shay-'im-minal-khawfi waljuu-'i wa naqsim-minal-'amwaali wal-'anfusi was-samaraat: (Aayat 155)

"Aur hum tumhein laaziman aazmaenge kisi qadar khauf se aur bhook se aur maalon, jaanon aur samraat ke nuqsaa se". Yahan majhool ka seegha hai ke tumhein laaziman aazmaya jayega, tumhari aazma'ish ki jayegi tumhare maalon mein bhi aur tumhari jaanon mein bhi. Kaan khol kar sunlo ke ye Imaan ka raasta phoolon ki sejh nahi hai, ye kaanton

bhara bistar hai. Aisa nahi hoga ke thande thande aur baghair takleefein uthaye tumhein jannat mil jayegi. Suratul Baqarah (aayat 214) mein hum padh chuke hain ke *“kya tum ne ye samajh rakha hai ke yunhi jannat mein dakhil hojaooge halanke abhi to tum par wo halaat wa waqiyaat waarid nahi hue jo tum se pehlon par hue the....”*

wa latasma-'unna minallaziina uutul- وَلَسَّمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ
 Kitaaba min-qablikum wa minallaziina وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا ۝
 'asbrakuuu 'azan-kasiiraa.

Tarjuma: *“Aur tumhein laaziman sunni padengi inlogon se bhi jinhein tum se pehle kitaab di gayi thi aur in se bhi jinhone shirk kiya badi takleefdah baatein”.*

Ye sab kuch suno aur sabar karo. Jaise Rasool Allah ﷺ se ibteda mein kaha gaya tha: [وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَبِيلًا] *Wasbir 'alaa maa yaquuluun awah-jurhum hajran-jamiilaa.* (Al-Muzamil) *“Aur in baaton par sabar kijiye jo ye log kehte hain aur wazahdari ke saath in se alag hojaiye”.* Aap ﷺ ko kya kuch nahi sunna pada. Kisi ne kehdiya majnoon hai, kisi ne keh diya sha'ir hai, kisi ne kaha sahar hai, kisi ne kaha mas'hur hai. Suratul Hijr ke aakhir mein irshaad hai: [وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ] *Wa laqad na'-lamu 'anna-ka yaziiqu sadruka bimaa ya-quluun.* *“(Ae Nabi ﷺ) hammein khoob maloom hai ke ye (mushrikeen) jo kuch keh rahe hain is se Aap ﷺ ka seena banchta hai”.* Inki zubaanon se jo kuch Aap ﷺ ko sunna padraha hai is se Aap ﷺ ko takleef pahunchti hai, lekin sabar kijiye! Wohi baat musalmaanon se kahi jaarahi hai.

Wa 'in-tasbiruu wa tattaquu fa- وَأَن تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ
 'inna zaalika min 'azmil-'umuur.

Tarjuma: *“Aur agar tum sabar karte rahoge (sabit qadam rahoge) aur taqwa ki rawish ekhtiyaar rakhoge to beshak bade himmat ke kaamon mein se hai”.*

AAYAT - 187

Wa 'iz 'akbazalllaahu Mii- وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ
 saaqaallaziina 'uutul-Kitaaba

Tarjuma: *“Aur yaad karo jab ke Allah ne inlogon se ek gaul qarar liya tha jinko kitaab di gayi thi”*

latubayyi-nunnabuu linnaasi wa laa taktumuunah; لَتُبَيَّيِّنَنَّ لِلنَّاسِ وَلَا تَكْتُمُونَ ۝

Tarjuma: *“Ke tum laaziman ise logaon ke saamne waazeh karoge aur ise chupaaoge nabi”*

fana-bazuuhu waraaa-'a zuhuuribim

فَبَدَّلُوهُ وَرَاءَ ظُهُورِهِمْ

Tarjuma: "To inhone is ahad ko paspasht phenk diya"

wash-taraaw bihi samanan-qalii-laa.

وَأَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا

Tarjuma: "Aur is ki badi haqeer si qeemat wasool karli".

Fabi'-sa maa yash-taruun.

فَبِئْسَ مَا يَشْتَرُونَ

Tarjuma: "To bahut hi buri shaye hai jo wo (is ke badle mein) haasil kar rahe hain".

AAAYAT - 188

Laa tahsa-bannallaziina

yafrahuuna bima'aa 'ataw

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا

Tarjuma: "Aap inke baare mein khayal na karein jo apne kiye par khush hote hain".

Agar kuch neiki karlete hain, kisi ko kuch de dete hain to is par bahut itraate hain, akadte hain ke humne ye kuch kar liya hai.

wa yuhibbuuna 'any-yuhmaduu

bimaa lam yaf-'aluu

وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا

Tarjuma: "Aur (is se bhi badhkar) chaahate hain ke inki tareef ki jaaye aise kaamon par jo inhone kiye hi nahi".

Aaj kal iski sab se badi misaal sipaas naame hain, jo taqreebaat mein mado shakhsiaat ko pesh kiye jaate hain in sipaas naamon mein in hazraat ke aise aise kaarhayee numayan bayaan kiye jaate hain jo inki pushton mein se bhi kisi ne na kiye ho. Is tarah inki khush aamad aur chalpoosi ki jaati hai aur wo ise pasand karte hain.

falaa tab-sabanna-hum-bimafaazatim-

minal-'azaab.

فَلَا تَحْسَبَنَّاهُمْ بِمَقَارِقٍ مِنَ الْعَذَابِ

Tarjuma: "To inke baare mein ye khayal na kare ke wo azaab se bach jayenge".

Wa lahum 'azaa-bun 'aliim.

وَلَهُمْ عَذَابٌ أَلِيمٌ

Tarjuma: "Aur inke liye dardnaak azaab hai".

AAAYAT - 189

Wa lillaahi mulkus-samaa-waati wal-'arz:

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ

Tarjuma: "Aur Allah hi ke liye hai asmaanon aur zameen ki baadshahi".

wallaahu 'alaa kulli shay-'in-Qadiir. (Section20)

وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Tarjuma: "Aur Allah har cheez par qadir hai".

AAYAAT 190-200

إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ۚ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقَعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا ۖ سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩٠﴾ رَبَّنَا إِنَّا أَسْعَعْنَا مُنَادِيًا تُنَادِي لِلَّذِينَ آمَنُوا بِرَبِّكُمْ أَفَأَمَّا رَبَّنَا فَأَغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ ﴿١٩١﴾ رَبَّنَا وَإِنَّا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ ۚ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٢﴾ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أَضِيعُ عَمَلٌ عَامِلٍ مِّنْكُمْ مِّمَّنْ ذَكَرَ وَأُنْشِئَ بَعْضُكُمْ مِّنْ بَعْضٍ ۚ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِن دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَفَتِلُوا وَقَتِلُوا لَأَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا أُدْخِلَنَّهُمْ جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ ۚ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٣﴾ لَا يَغْرَتَكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ۚ مَتَاعٌ قَلِيلٌ ثُمَّ مَا لَهُمْ جَهَنَّمَ وَبِئْسَ الْبِهَادُ ﴿١٩٤﴾ لَكِنِ الَّذِينَ اتَّفَقُوا رَبَّهُمْ لَهُمْ جَنَّتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِنْدِ اللَّهِ ۚ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِّلْأَبْرَارِ ﴿١٩٥﴾ وَإِنْ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خُشِعِينَ لِلَّهِ لَا يَشْتُرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا ۚ أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٦﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٩٧﴾

190. 'Inna fii khal-qis-samaa-waati wal-'arzi wakh-tilaafil-layli wan-nahaari la-'Aayaatil-li-'ulil-'albaab,-

191. 'Allaziina yaz-kuruunal-laaha qiyaamanw-wa qu-'uu-danw-wa 'alaa junuubihim wa yatafakkaruuna fii khal-qis-samaawaati wal-'arz: Rab- banaa maa khalaqta haazaa baatila! Sub-haanaka faqinaa 'azaaban-Naar!

192. Rabbanaaa 'innaka man-tud-khilin-Naara faqad 'akh-zaytah: wa maa lizzaalimiina min 'ansaar!

193. Rabbanaa 'inna-naa sa-mi'-naa Munaa-diyany-yunaa-dii lil-'iimaani 'an 'aaminuu bi-Rabbikum fa-'aamannaa. Rabbanaa fagfir lanaa zunuu-banaa wa kaffir 'annaa sayyi-'atinaa wa ta-waffanaa ma-'al-'Abraar.

194. Rabbanaa wa 'atinaa maa wa-'attanaa 'alaa rusullika wa laa tukh-zinaa Yawmal-Qiyaamah: 'innaka laa tukh-liful-mii-'aad.

195. *Fastajaaba lahum Rab-buhum 'annii laaa' uzii-'u 'amala 'aamilim-min-kum-min-zakarín 'aw 'unsaa. Ba'-zu-kum-mim-ba'z. Fallaziina haa-jaruu wa 'ukbrijuu min-diyaa-rihim wa 'uuzuu fii Sabiilii wa qaataluu wa qutiluu la-'ukaf-firanna 'anhum sayyi-'aatihim wa la-'udkhi-lannahum Jan-naatin-tajrii min-tahtihal-'an-haar—sawaabam-min indil-laah: wallaahu 'indahuu hus-nussa-waab.*
196. *Laa yagurrannaka taqal-lu-bullaziina kafaruu fil-bilaad.*
197. *Mataa-'un-qaliil: summa ma'-waahum Jahannam:wa bi'-sal-mihaad!*
198. *Laakinillazii-natta-qaw Rabbahum lahum Jannaatun tajrii min tahtihal-'anhaaru khaalidiina fiihaa nuzulam-min-'indillah: wa maa 'indal-laahi khayrul-lil-'Abraar. (Part Three-Fourth)*
199. *Wa 'inna min 'Ahlil-Kitaabi lamany-yu-minu bil-laahi wa maaa 'unzila 'ilaykum wa maa unzila 'ilayhim khaashi-'iina lillaahi laa yash-taruuna bi-'Aayaatillaahi sama-nan-qaliilaa.' Ulaa-'ika lahum 'ajrubum 'inda Rabbihim: 'in-nallaaha Sari-'ul-hisaab.*
200. *Yaaa-'ayyu-ballaziina 'aa-ma-nusbiruu wa saabiruu wa raabituu: wattaqullaaha la-'al-lakum tuflihuun.*

Surah Aal-e-Imran ka aakhri ruku Qur'an-e-majeed ke azeem tareen muqamaat mein se hai. Is ki pahli 6 aayaat ke baare mein riwayat aati hai ke jis shab mein ye naazil huein to puri raat Huzoor ﷺ par riqaat taari rahi aur aap ﷺ khade, baithe, lete hue rote rahe. Namaz tahajud ke dauraan bhi Aap ﷺ par riqaat taari rahi. Phir Aap ﷺ ne bahut taweel sajda kiya, is mein bhi girya taari raha aur sajdagah aansoun se tar ho gayi. Phir Aap ﷺ kuch deer lete rahe lekin woh kaifiyat bar qarar rahi. Yahan tak ke subha sadiq ho gayi. Hazrat Bilal رضي الله عنه jab fajar ki namaz ki etela dene keliye hazir hue aur aap ko is kaifiyat mein dekhe to wajah daryaft ki. Aap ﷺ ne farmaya: *"Aye Bilal, mein kyun na roun ke aaj ki shab mere rab ne mujh par ye aayaat naazil farmayi hain"*. Phir Aap ﷺ ne in aayaat ki tilawat farmayi (Is riwayat ko Imam Raazi ne tafseer kabeer mein bayaan kya hai) yani woh girya aur riqaat shukar ke jazba ke tahet thi.

Ye bhi note ki jiye ke ye surah Aal-e-Imran ka 20 beeswan ruku shuru ho raha hai aur Suratul Baqarah ke beeswein ruku ki pahli aayat ke alfaz ye the:

إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِهَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لِقَوْمٍ يَعْقِلُونَ ﴿١٩٠﴾

'Inna fii khalqis-samaa-waati wal-'arzi wakhtilaafil-layli wan-nahaari wal-fulkillatii tajrii fil-babri bimaaya nafa-'u-annaasa wa maaa 'anzalallaahu minas-samaa-'i mim -maaa-'ii-in fa-'ahyaa bihil-'arza ba'-da mawtihaa wa bassa fiihaa min kulli daabbah: wa tas-riifir-riyaahi was-sahaabil-musakh-khari baynas-samaa-'i wal-'arzi la-'Aayaatil-li-qawminy-ya'-qiluun.

Isi "Ayat-ul-aayaat" ka khulasa yahan agaya hai:

AAYAT - 190

'Inna fii khal-qis-samaa-waati wal-'arzi wakhtilaafil-layli wan-nahaari
إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ

Tarjuma: "Yaqinan Aasmanon aur zameen ki taqleeq mein aur raat aur din ke ulat phair mein"

la-'Aayaatil-li-'ulil-'albaab.

لَا إِلَهَ إِلَّا اللَّهُ

Tarjuma: "Hosh mand logaon keliye nishaniyan hain"

Suratul Baqarah ki aayat 164 in alfaaz par khatam hui thi [لَا إِلَهَ إِلَّا اللَّهُ] la-'Aayaatil-li-qawminy-ya'-qiluun, "un logaon keliye nishaniyan hain jo aqal se kaam lete hain". yahan un logaon ko "Ululal-baab" ka naam diya hai. Ye hidayat ka pahla khadam hai ke kayenat ko dekho, mazaher-e-firat ka mushahida karo.

Khol Aankh, zameen dekh, falak dekh, fiza dekh

mashriq se ubharte hue suraj ko zara dekh!

Ye sab aayaat-e-ilaahi hain, unko dekho aur Allah ko pehchano. Agla khadam ye hai ke jab Allah ko pehchan liya to ab use yaad rakho yani.

Faqr Qur'an ikhtilat zikr-o-fikr

Fikr rah kamil na didam juz ba zikr!

AAYAT - 191

'Allaziina yaz-kuruunal-laaha
qiyaamanw-wa qu-'uu-danw-
wa 'alaa junuubihim

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا
وَعَلَى جُنُوبِهِمْ

Tarjuma: "Jo Allah ka zikr karte rahte hain, khade bhi, baithe bhi aur apne pabluon par bhi"

wa yatafakkaruuna fii khal-qis-
samaawaati wal-'arz:

وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ

Tarjuma: "Aur mazeed gaur-o-fikr karte hain asmaanon aur zameen ki taqleeq mein."

Is gaur-o-fikr se woh ek doosre natija par pahunchte hain aur pukaar uthte hain:

Rab- banaa maa khalaqta haazaa
baatila!

رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا

Tarjuma: "Aye hamare Rab! Tune ye sab kuch be-maqsad to paida nahi kya hai."

Aur phir unka zehen apni taraf muntaqil hota hai ke meri zindagi ka maqsad kya hai? Mein kis liye paida kya gaya hoon? Kya meri zindagi bas yahi hai ke khaon pion, aulaad paida karon aur dunya se rukhsat ho jaon? maloom hua ke nahi, koi qala hai. Insaani aamaal ke natije nikalne chahiyein, insaan ko uski neiki aur badi ka badla milna chaahiye, jo is dunya mein aksar wo beshtar nahi milta. Dunya mein aksar yahi dekha gaya hai ke neikon kaar faqaon se rahte hain aur badkaar a'ish karte hain. Chunanche koi aur zindagi honi chaahiye, koi aur dunya honi chaahiye jis mein ache bure amaal ka bhar poor badla mil jaaye, makafaat-e-amal ho. Lehaza woh kah uthte hain:

Sub-haanaka faqinaa 'azaaban-Naar!

سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ

Tarjuma: "Tu paak hai (is se ke koi abas kaam kare), pas! Tu hammein duzakh ke azaab se bacha!"

Tune yaqinan ek doosri dunya tayaar kar rakhi hai, jis mein jaza wo saza keliye jannat bhi hai aur jahannum bhi!

AAAYAT - 192

Rabbanaaa 'innaka man-tud-
khillin-Naara faqad

رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ

Tarjuma: "Aye hamare Rab! Jis ko Tune dakhil kar diya aag mein beshak us ko Tune ruswa kar diya."

'akh-zaytah: wa maa
lizzaalimiina min 'ansaar!

أَخْرَجْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

Tarjuma: "Aur Zalimaon keliye koi madadgaar nabi honge."

AAAYAT - 193

Rabbanaa 'inna-naa sa-mi'-naa Munaa-diyany

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا

Tarjuma: "Aye hamare Rab! Hum ne ek purkarne waale ko suna."

yunaa-dii lil-'iimaani 'an 'aaminuu
bi-Rabbikum fa-'aamannaa.

يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا

Tarjuma: "Jo Imaan ki nida de raha tha ke imaan lao apne Rab par, to hum imaan le aaye."

Iman Billah aur Iman-bil-akhirat ke baad aise logaon ke kanaon mein jo nahi kisi nabi ya rasool ki pukaar aati hai to fauran labaika kahte hain, zara bhi deir nahi lagate. Jaise Hazrat Abu Bakar Siddiq رضي الله عنه ne fauri taur par Rasool Allah ﷺ ki dawat qubool karli, isliye ke iman-billah aur iman-bil-akhirat tak to khud pahunch chuke the. Surah Fateha ke mazameen ko zehen mein tazah karli jiye ke Ulul-Albab mein se ek shakhs jo apni salamati tabe salamati fitrat aur salamati aqal ki rehnumai mein yahan tak pahunch gaya ke us ne Allah ko pehchan liya, akhirat ko pehchan liya, ye bhi tai kar liya ke use Allah ki bandagi hi ka raasta ekhtiyar karna hai, lekin uske baad woh nabuwat wo risalat ki rehnumai ka muhtaaj hai, lehaza Allah Ta'ala ke huzoor dast-e-sawaal daraaz karta hai: [إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ] *Ihdinas-Siraatal-Mustaqiim*. Yahan bhi yahi mazmoon hai ke ab aise shakhs ke saamne agar kisi nabi ki dawat aayegi tu uska radde amal kya hoga. Ab aage ek azeem tareen dua arahi hai. Ye us dua se jo Suratul Baqarah ke aakhir mei aayi thi baaz pheloan se kahein zyada azeem tar hai.

Rabbanaa fagfir lanaa zunuu-banaa

رَبَّنَا فَاعْفُرْ لَنَا ذُنُوبَنَا

Tarjuma: "Aye hamare Rab, hamare gunah bakhsh de!"

wa kaffir 'annaa sayyi-'aatinaa

وَكَفَّرْنَا سَيِّئَاتِنَا

Tarjuma: "Aur hamari buraiyan hum se door karde!"

Hamare Naam-e-amaal ke dhabbe bhi dho de aur hamare daman kirdaar ke jo dagh hain woh bhi saaf karde.

wa ta-waffanaa ma-'al-'Abraar.

وَتَوَفَّيْنَا مَعَ الْبَرَّارِ

Tarjuma: " Aur hamein wafaat di jio apne neikokar (Aur wafadaar) bandaon ke sath."

AAAYAT - 194

Rabbanaa wa 'aatinaa maa wa-'attanaa 'alaa rusullika رَبَّنَا وَإِنَّا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ

Tarjuma: " Aye hamare Rab, hamein bakhbash woh sab kuch jis ka tune wada kya hai hum se apne rasoolon ke zariye se"

wa laa tukh-zinaa Ya'wmal-Qiyaamah:

وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ

Tarjuma: "Aur hamein ruswa na ki jio qayamat ke din."

'innaka laa tukh-liful-mii-'aad.

إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

Tarjuma: "Yaqinan tu apne waade ke khilaf nahi karega."

Hamein shak hai tu is baat mein ke aaya hum tere un wadaon ke misdaaq sabit ho sakenge ya nahi. Lehaza tu apni shaan-e-gaffari se hamari kotahiaon ki parda poshi karna aur hamein woh sab kuch aata kar dena jo tune apne rasoolon ke zariye se wada kya hai.

AAAYAT - 195

Fastajaaba lahum Rab-bubum

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ

Tarjuma: "Tu unke Rab ne unki dua qubool farmayi,

Ye hai dua ki qubooliyat ki inteha ke us dua ke fauran baad Allah Ta'ala ki taraf se qubooliyat ka elaan ho raha hai.

'annii laaa' uzii-'u 'amala

'a a m i l i m - m i n k u m - m i n - اِنِّي لَا اُصِيعُ عَمَلٍ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ اَوْ اُنْثَىٰ zakarin 'aw 'unsaa.

Tarjuma: " Ke mein tum mein se kisi amal karne waale ke kisi amal ko zaaya karne waala nahi hoon, khuwah mard ho ya aurat."

Ba'-zu-kum-mim-ba'z.

بَعْضُكُمْ مِّنْ بَعْضٍ

Tarjuma: "Tum sab ek doosre hi mein se ho."

Ek hi baap ke nutfa se beta bhi hai aur beti bhi, aur ek hi maa ke rahem mein beta bhi palaa hai aur beti bhi.

Ba'-zu-kum-mim-ba'z. Fallaziina haa-jaruu wa 'ukhrijuu min-diyaa-rihim فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ

Tarjuma: "So jinhon ne hijrat ki aur jo apne gharaon se nikaal diye gaye"

wa 'uuzuu fii Sabiilii وَأَوْذُوا فِي سَبِيلِي

Tarjuma: "Aur jinhein meri rah mein eezaaein pahunchaye gayein"

wa qaataluu wa qutiluu وَقَتَلُوا وَقُتِلُوا

Tarjuma: "Aur jinhon ne (meri rah mein) jung ki aur jaanein bhi de dein"

la-'ukaf-firanna 'anhum sayyi-'aatihim لَأَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ

Tarjuma: "Mein laziman un se un ke burayion ko door kar dunga"

Un ke naam-e-amaal mein agar koi dhabbe honge to inhein dho dunga.

wa la-'udkhi-lannahum Jan-naatin-tajrii min-tahtihal-'an-haar وَلَدْخَلْنَهُمْ حَتَّى تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

Tarjuma: "Aur laziman dakhil karonga inhein un baghaat mein jin ke niche nehrein bahti hain."

saawaabam-min indil-laah: ثَوَابًا مِنْ عِنْدِ اللَّهِ ط

Tarjuma: "Ye badla hoga Allah ke paas se."

Yani Allah Ta'ala ke khaas khazana fazal se.

wallaahu 'indahuu bus-nussa-waab. وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٤٥﴾

Tarjuma: "Aur behtareen badla to Allah hi ke paas hai."

Ab aakhiri paanch aayaat jo arahi hain un ki haisiyat us surah mubarak ke tamam mubahes par "Khatima-e-kalaam" ki hai. Yaad rahe ke us surat mein ahl-e-kitaab ka umumi zikr bhi hua hai aur yahood-o-nasara ka alag alag bhi. Phir is mein ahl-e-iman ka zikr bhi hai aur mushrikeen ka bhi. Ab farmaya:

AAAYAT - 196

Laa yagurrannaka taqal-lu-
bullaziina kafaruu fil-bilaad.

لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ط

Tarjuma: (Aye Nabi ﷺ) aap ko dhoke mein na daale un kafiraon ki chalat phirat shehraon ke ander."

Ye kaafir jo edhar se udhar aur udhar se edhar bhag daud kar rahe hain, aur islaam aur musalmanaon ko khatam karne keliye saazishein kar rahe hain, jam'atein faraham kar rahe hain, is se Aap ﷺ kisi dhoke mein na aayein, kisi mughalte ka shikaar na hon, unki taaqat ke baare mein kahein Aap ﷺ mar'oob na ho jayein.

AAAYAT - 197

Mataa-'un-qaliil:

مَتَاعٌ قَلِيلٌ ف

Tarjuma: "Ye to bas thoda sa faida uthana hai"

Ye to mahez chand roz zindagi ke liye hum ne inhein kuch saaz-o-samaan de diya hai.

summa ma'-waahum Jahannam:

ثُمَّ مَا لَهُمْ جَهَنَّمُ ط

Tarjuma: "Phir unka thikana jahannum hi hai."

wa bi'-sal-mihaad!

وَبِئْسَ الْبِهَادُ ﴿١٩٧﴾

Tarjuma: "Aur woh bahut hi bura thikana hai."

AAAYAT - 198

Laakinillazii-natta-qaw Rabbahum

لَكِنَّ الَّذِينَ اتَّخَذُوا رَبَّهُمْ

Tarjuma: "Us ke bar'aks jin logaon ne apne Rab ka taqwa ekhityar kya".

lahum Jannaatun tajrii min
tahtihal-'anhaaruu khaalidiina fiihaa

لَهُمْ جَنَّاتُ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا

Tarjuma: " Un keliye baghaat hain jin ke daman mein nadiyan behti bongi, jin mein woh hamesha hamesha rabenge"

nuzulam-min-'indillab: wa maa 'indal-laahi

نُزُلًا مِنْ عِنْدِ اللَّهِ ط

Tarjuma: "Ye un keliye ebtedai mehmaan nawazi hogi Allah ki taraf se."

khayrul-lil-'Abraar.

(Part Three-Fourth)

وَمَا عِنْدَ اللَّهِ خَيْرٌ لِّلَّذِينَ

Tarjuma: "Aur mazeed jo Allah ke pass hai woh kahein behtar hai neikOkaron keliye."

Jannat ki asal nematein to bayaan mein aahi nahi saktein. Unke baare mein Hazrat Abu Hurairah رضي الله عنه se marvi ye mutafiq Alai hadees yaad rakhein ke rasool Allah ﷺ ne irshaad farmaya:

قَالَ اللَّهُ تَبَارَكَ تَعَالَى: أَعَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ
وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ

Qaala Allahu Tabaraka Ta'ala: A'adadtu li'ibaadiyas saalihiina maala 'ainun ra'at walaa uzunun sami'at walaa khataara alaa qalbi bashrin.

Tarjuma: "Allah Ta'ala ka irshaad hai: Mein ne apne saleh bandaon keliye (Jannat mein) woh kuch tayaar kar rakha hai jo na tu kisi ankh ne dekha aur na kisi kaan ne suna, aur na hi kisi insaan ke dil mein iska kbayaal hi guzra."

Qur'an-o-hadees mein jannat ki jin nemataon ka tazkerah hai un ki haisiyat ahl-e-jannat keliye nuzul (Ebtedai mehmaan nawazi) ki hogi.

AAAYAT - 199

Wa 'inna min 'Abli-Kitaabi
lamany-yu-minu bil-laahi

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ

Tarjuma: "Aur be-shak ahl-e-kitaab mein woh bhi hain jo imAan rakhte hain Allah par".

wa maaa 'unzila 'ilaykum wa maa unzila 'ilayhim وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ

Tarjuma: "Aur us par bhi imAan rakhte hain jo tum par naazil kya gaya aur us apr bhi jo un ki taraf naazil kya gaya".

khaashi-'iina lillaahi

لِحُشْعِينَ لِلَّهِ

Tarjuma: "Allah se darte rahate hain".

Un ke dilaon mein Allah ka khauf hai, aur ajizi aur tawaaze ekhtiyar hain.

laa yash-taruuna bi-'Aayaatillaahi sama-nan-qaliilaa.'

لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا ط

Tarjuma: "Woh Allah ki aayaat ko haqeer sI qimat par farokht nahi karte."

Ulaa-'ika lahum 'ajruhum 'inda Rabbihim: أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ

Tarjuma: "Aise hi logaon ka ajar unke Rab ke pass mahfooz hai."

'in-nallaaha Sarii-'ul-hisaab.

إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٢٠﴾

Tarjuma: "Yaqeenan Allah jald hisaab chukane waala hai."

woh hisaab lene mein deir nahi lagata. Aakhiri aayat phir bahut jaame hai:

AAAYAT - 200

Yaaa-'ayyu-hallaziina 'aa-ma-nusbiruu wa saabiruu

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا

Tarjuma: "Aye ahl-e-iman! sabar karo aur sabar mein apne dushmanaon se badh jao"

Masabirat baab-e-mafa'ala se hai aur us mein muqabila hota hai. Ek to hai sabar karna, sabit qadam rehna, aur ek hai masabirat yani sabar wo isteqamat mein dushman se badh jaana. Ek sabar woh bhi to kar rahe hain. Tumhein aaj churka laga hai to unhein ek saal pahle aisa hi churka laga tha aur 70 maare gaye the. Woh ek saal ke ander phir chadai kar ke agaye, to tum apna dil ghumgeen kar ke kyun baithe hue ho? Tumhein to un se badh kar sabar karna hai, un se badh kar qurbaniyan deni hain, tabhi tum haqiqat mein Allah ke wafadaar sabit hoge.

wa raabituu:

وَرَابِطُوا ۖ

Tarjuma: "Aur marboot raho."

Marabta pehre ko bhi kahte hain aur nazm-o-zabt (Discipline) ki pabandi karte hue baham jude rahne ko bhi. Gazwah-e-Uhud mein shikast ka sabab nazm ka dheelapan aur saam'a wo taa'at mein kami thi. Lehaza yahan sabar wo musabirat ke sath sath nazm ki pabandi aur baham marboot rahne ki takeed farmayi gayi hai.

wattaqullaaha la-'al-lakum tuflihuun.

وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢١﴾

Tarjuma: "Aur Allah ka taqwa ekhtiyar kiye rakho taake tum falah pao."

Ye akhiri aur ahem tareen cheez hai. Ye sab kuch karoge to falah milegi. Aise hi ghar baithe tum fauz wo falah se hum kinaar nahi ho sakoge.

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ. وَنَفَعَنِي وَإِيَّاكُمْ بِالْآيَاتِ وَالذِّكْرِ الْحَكِيمِ.